A

PRACTICAL GRAMMAR

OF THE

PĀLI LANGUAGE

BY

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SUPERIN ARDENT ARCHAEOLOGICAL SURVEY BURMA.

'THIRD EDITION'

PREFACE TO THE THIRD EDITION

This third preface to my grammar does not require any more comment than is already found in the two previous prefaces   That it should have to go through a third impression shews that it has at least fulfilled the object for which it was written   that is to help the students in the colleges in Burma to obtain a firm grasp of the principles of Pali grammar   The sphere of its usefulness seems to have somewhat broadened, for it is now used to a certain extent in England, America and even Japan

My best thanks are due to Maung Hla ˈB A   my old pupil in Pali and epigraphy for his kindly and thorough reading of a second proof

CHAS DUROISELLE

MANDALAY

2nd February 1921

This grammar was written at a time when it was urgently needed for schools and colleges, and as a consequence was conceived written and seen through the press within the short space of a little over three months. Notwithstanding a few errors which had crept in—and which have now been corrected—the favour with which this work was received and reviewed in Europe, exceeded the author's expectations, if indeed he had any Such favourable criticism it did not find in India, its great defect in the opinion of some Indian gentlemen being two-fold, it does not enough adhere to the very ancient Hindu system of grammatical exposition this venerable system was it is readily recognized by every scholar the most suitable—in fact the only suitable system for the method of imparting knowledge current in the times in which the earliest Sanskrit grammars and modelled on them the first Pāli grammars were composed But other times other methods and I am not alone in thinking that the old Hindu system whatever its undeniable merits could not be with success adapted to the clearer, more rapid and rational Western methods of teaching But the more unpardonable departure from the beaten track is the author has not thought it necessary constantly to refer to the Sanskrit forms and with them compare and from them deduce the Pāli ones It must be remembered that this comparative method however excellent and useful to persons already

acquainted with Sanskrit who desire to take up the study of Pāli, does not answer in a practical manner to the needs of the class of students for whom this book has been written; that is, young students totally ignorant of the first principles of Sanskrit, and who do not, for the most part, in the least intend taking up such study. Moreover, to those who may later on, take up such a course, the close relation between the two languages will become easily apparent

On page 314, mention is made of "a so-called Nominative Absolute;" it is explained in a Pāli work called the Nirruttidīpani, printed in Rangoon M. Monier Williams also mentions it in the preface to his Sanskrit Grammar

Much official and literary work in connection with other duties did not allow me to see this second edition through the press. Professor Maung Tin, of the Rangoon College, has most graciously undertaken this onerous work, and he has read and corrected every single proof Persons who have had experience in proof-reading, above all of a book of such a character as the present one, will readily understand the magnitude of the service done me by my old pupil, and for which I beg here to thank him most sincerely.

CHAS. DUROISELLE,

MANDALAY.
19th March 1915.

PREFACE

This grammar was written for my pupils in the Rangoon College to facilitate their work and make the study of the Pali language easier for them. There is to my knowledge no Pāli grammar suited to the requirements of students *who do not know even the elements of Sanskrit*, and to place into their hands grammars such as that of Muller of Frankfurter and of Minayef which are intended for Sanskrit dilettanti would serve rather to puzzle than to help them. moreover, these grammars are not quite complete, consisting merely of the inflections of nouns and verbs. Mr James Gray's grammar, which was written with the same purpose as the one now presented to the public, has long been out of stock; it had two drawbacks: the Pāli was all in Burmese characters, and it was too elementary to help the student in acquiring a thorough mastery of the language.

It is I think, the first time, that Derivation has been treated systematically and fully in a European work; the chapter on Syntax, too though not quite exhaustive (to make it so would require a special volume) is a novel feature considering that Syntax has never as yet been treated of, except in one single instance,[*] and very briefly, and with no examples whatever given in illustration of the rules.

One of the greatest difficulties experienced has been to explain some forms (principally in Assimilation and Verbs), without the help of Sanskrit scholars well understand how Pāli forms, thus explained seem arbi-

[*] *Pāli Grammar by H. H. Tilly, Rangoon Baptist College. 1899*

trary, not to say incomprehensible in some cases; so that, although my avowed object was to write for students who do not know the first elements of Sanskrit grammar, I have thought it advisable to scatter here and there, in foot-notes or in the body of the work, a few explanations bearing on Sanskrit grammar, to make some forms better understood. But the student is perfectly free to skip them over and to assume the Pāli forms just as they are given; I would however recommend him to peruse them at a second reading.

Each rule, throughout, is profusely illustrated with examples taken from the Jātakas and from other books, and indigenous Pāli grammars The paragraphs have been numbered and, to facilitate reference in looking up the rules, they are quoted whenever necessary, to render more easy the study of that part of the grammar which the student is actually reading.

Grammatical discoveries are not to be expected; but scholars will find in the work now issued, a few things which have never before appeared in European grammars of Pāli.

The following indigenous Pāli grammars have been consulted :

Saddanīti.
Mahārūpasiddhī.
Mahārūpasiddhi ṭīkā.
Akhyātapadamālā.
Moggallāna
Kacchāyana.
Galon Pyan.

I have availed myself of all the grammars published in Europe to which I could have access.

RANGOON ·   }   CHAS. DUROISELLE.
20th December 1906.}

ABBREVIATIONS

Masc	Masculine
Fem	Feminine
Neut	Neuter
S., Sansk	San krit
P P P	Pas ive Perfect Participle
P P A	Perfect Participle Active
F P P	Future Passive Participle
Adj	Adjective
Nom	Nominative
Gen	Genitive
Dat	Dative
Acc	Accusative
Inst	Instrumentive
Abl	Ablative
Loc	Locative

CONTENTS

A PRACTICAL GRAMMAR

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CHAPTER I

THE ALPHABET

1 The Pali Alphabet consist of 41 letters, namely: 6 vowels, 2 diphthongs, 32 consonants and one accessory nasal sound called *Niggahita* अं-हूं-{नं}

2 The vowels are divided into *short* and *long* the short vowels are a, i, u, the long vowels are ā, ī, ū

3 The value of a long vowel is about twice that of a short one, so that it takes twice as much time to pronounce a long vowel as to pronounce a short one

4 The sign of a long vowel is a dash placed over it   Besides the above three long vowels, all short vowels are *prosodically long* that come before a conjunct or double consonant   for instance in, bhikkhu, raṭṭha and puppha, the—i before kkh the—a before ṭṭh and the—u before pph are said to be long

Long also are a i u when followed by ṁ, (*niggahita*) as in pupphaṁ a flower cakkhuṁ eye kapiṁ monkey)

5 The two diphthongs are e and o which are always long   They are diphthongs *only grammatically* because they are supposed to be the product of the meeting and contraction of two vowels (a + i = e and a + u = o)   in reality and practically they are simple vowels.

6. The consonants are divided into   25 *mutes*, 5 *semi-vowels* one sibilant and one aspirate (spirant)

The 25 mutes are divided, according to the place of their formation and utterance, into five groups of five letters each.

The following table shows at a glance the classification of all the letters :—

CONSONANTS.

	MUTES.					SEMI-VOWELS		Spirant, Sibilant	Vowels.
	SURD.		SONANTS.			Liquids.			
	Unaspirate.	Aspirate.	Unaspirate.	Aspirate.	Nasals				
Gutturals	k	kh	g	gh	ṅ			h	a, ā
Palatals	c	ch	j	jh	ñ	y			e
Linguals	ṭ	ṭh	ḍ	ḍh	ṇ	r, ḷ			i, ī
Dentals	t	th	d	dh	n	l		s (surd)	o
Labials	p	ph	b	bh	m	v			u, ū

ṃ (niggahita)—sonant.

अं अँ स्वर

7 l, is now generally considered to be a semi vowel and it is a *liquid* a modification of *l* in palm leave MSS *l* and *ḷ* are constantly interchanged *ḷ* is not seldom the substitute of ḍ it is a lingual because it is pronounced as the letters of that class (ṭ ṭh etc)

8 ṁ or niggahita, comports properly speaking no classification it is merely a nasal breathing found only after the *short* vowels aṁ iṁ uṁ

9 The *Gutturals,* are so called from their being pronounced in the throat

The *Palatals* from being uttered by pressing the tongue on the front palate,

The *Linguals* are formed by bringing the up-turned tip of the tongue in contact with the back of the palate,

The *Dentals* are so called from their being pro nounced with the aid of the teeth

The *Labials* are formed by means of the lips

The *Nasals* are sounded through the nose

The *Sibilant* has a hissing sound and

The *Spirant* a strong aspirated breathing

The *Mutes* are so called on account of their not being readily pronounced without the aid of a vowel;

Surds are hard, flat and toneless,

The *Sonants* are soft and uttered with a checked tone,

The *Liquids,* readily combine with other consonants (except, perhaps, l),

The *Aspirates* are pronounced with a strong breath ing or h sound added to them,

The *Unaspirates* are pronounced naturally, without effort and without the k sound

THE PRONUNCIATION.

THE VOWELS.

10 a is pronounced like *a* in art.

ā   ,,   , *a* ,, father.

ı   ,,   ,, *ı* ,, sin, pın.

ī   ,,   ,, *ee* ,, been, sheen.

u   ,,   ,, *u* ,, put, bull.

ū   ,,   ,, *oo* ,, tool, boon

e   ,,   ,, *a* ,, table fate.

o   ,,   ,, *o* ,, bone, stone.

THE CONSONANTS.

11 *Remark* —In all cases, the aspirates are pronounced like the unaspirates, but with the addition of a strong *h sound;* hence the pronunciation of the unaspirates only is given.

k is pronounced like *k* in king.

g   ,,   ,, *g* ,, garden, go

ıı   ,,   ,, *ng* ,, king, bring.

c   ,,   ,, *ch* ,, church. chip

j   ,,   ,, *j* ,, jail, jar

ñ   ,,   ,, *ny* ,, banyan.

t   ,,   , *t* ,, table, tack

th, it must be borne in mind, is never pronounced like the English—th, in such words as the, thin, etc   It is merely   t, uttered with an effort,

d is pronounced like *d* in deed.

n   ,,   ,, *n* ,, nag.

p   ,,   ,, *p* ,, part.

ph, it must be remarked, is simply the aspirate of p and ought not to be pronounced like *f* (as in philosophy)

b is pronounced like *b* in book m, *y*, r, l, s, h are pronounced like the corresponding English letters

v not preceded by a consonant, has the sound of *v*, in vine, vile But preceded by a consonant it is sounded like *w* in wind win tvā, therefore is pronounced twā

ṁ, (*niggahīta*), found always at the end of words, is in Burma pronounced like *m* in, jam ram in Ceylon, it is given the sound of *ng* in bring, king

CONJUNCT CONSONANTS

12 Two consonants coming together form what is called a *conjunct* or *double consonant* For instance, in vassa kattha and pandopeti, the ss, tth, and nd, are conjunct-consonants

13 Only the letters of a same *vagga* or group (viz the five divisions of the mutes gutturals palatals, etc,) can be brought together to form a conjunct-consonant the first and second and the third and fourth only the fifth letter of each group that is the *nasal* can be coupled with any of the other four consonants in its group

CHAPTER II

SANDHI—(EUPHONY)

14 Sandhi (union) is that part of the grammar which treats of the euphonic changes that occur when one word is joined to another

15 Generally these changes occur

(a) When a word *ending in a vowel* is joined to a word *beginning with a vowel*

(b) When a word *ending in a vowel*, is joined
to another word *beginning with a conso-*
nant

(c) When a word ending in *Niggahīta* (m)
is followed by a word beginning either
with a vowel or with a *consonant*

16 From the above it will be seen that *sandhi* is of
three kinds

(I) Vowel-sandhi, (II) mixed and (III) Nigga-
hīta-sandhi

Remark—It is not absolutely necessary that the stu-
dent should master thoroughly the rules of Sandhi be-
fore beginning the study of the other chapters; but
he should read them once carefully, and always refer
to them whenever in the course of his reading he finds
forms and combinations that puzzle him

I VOWEL-SANDI

17 A vowel *before* another vowel is elided

EXAMPLES

Elision of a, Yassa + indriyāni = Yassindriyāni
            ajja + uposatho = ajjupposatho

Elision of ā, Mā + āvuso evarupam akāsi = māvusos
            etc
            Tadā + utthahi = tadutthahi

Elision of i, Udadhi + ūmiyo = Udadhūmiyo
            Aggi + āhito = aggāhito

Elision of ī, Bhikkhunī + ovado = Bhikkhunovādo.
            Migī + iva = migiva

Elision of u, Dhātu + yatanāni = dhātāyatanāni.
            Dhātu + indriyāni = dhātindriyāni

Elision of ū, Jambū + ādīni = jambādīni
            Jambū + īrita vātena = jambīrita vātena.

Elision of e Laddho me + okāso = laddho m okāso
              Gatha me + uditi = Gatha m udititi

Elision of o Lso + iruso ataṣma = es iru o ayasma

Remarks—When ‍i is followed by a vowel it is very
seldom elided   in the expression tunhassa however,
we have an example of its elision tunhassa + tunhi +
assa tunhi ahesum remains without change

18 A vowel coming, *after* another vowel may, if it
is dissimilar be elided

EXAMPLE

(i) Cakkhu + indriyam = Cakkhundriyam
(ii) Yassa + idāni Yass idāni

19 The *first* vowel having been elided the following
vowel may be lengthened

EXAMPLES

(i) Tatra + ayam = tatriyam
(ii) Sa + atthika = satthika
(iii) kiki + iva = kikiva
(iv) Kamma + upanissayo = kammupanissayo

[A short vowel a i u is lengthened by putting a
—(dash) over it]

20 Sometimes the *second* vowel having been eli
ded the preceding vowel is lengthened

EXAMPLES

(i) Vi + atimānenti = vitimānenti
(ii) Kimsu + idha vittam = Kimsudha vittam

21 Generally
(i) a or ā + i or i = e
(ii) a or ā + u or u = o

EXAMPLES

I   a or ā + ɪ or ī.

(ɪ) Upa + ɪkkhatɪ = upekkhatɪ
(ɪɪ) Jɪna + īrɪtanayo = jɪnerɪtanayo
(ɪɪɪ) Ava + ɪcca = avecca
(ɪv) Bandhussa + ɪva = bandhusseva

Exceptions (a)   ɪtɪ preceded by a becomes ātɪ, as :

(ɪ) tassa + ɪtɪ = tassâtɪ
(ɪɪ) Tɪssa + ɪtɪ = Tɪssâtɪ

(b)   ɪ may be elided after a, as
(ɪ) pana + ɪme = pana'me
(ɪɪ) tena + ɪme = tena'me.

(c)   Sometɪmes ā + ɪ becomes ī, as,
Seyyathā + ɪdam = seyyathīdam

II   a or ā + u or ū

(ɪ) Canda + udayo = candodayo
(ɪɪ) na + upetɪ = nopetɪ.
(ɪɪɪ) udaka + ūmɪ = udakomɪ
(ɪv) Yathā + udaka = yathodaka

22 (a) When two vowels of the same organ meet, the result is generally long   that is

$$a + a = ā, a + ā = ā \quad ā + a = ā \quad ā + ā = ā$$
$$ɪ + ɪ = ī, ɪ + ī = ī \quad ī + ɪ = ī . ī + ī = ī$$
$$u + u = ū ; u + ū = ū , ū + u = ū , ū + ū = ū.$$

EXAMPLES

(ɪ) ñāna + ālokena = ñānālokena
(ɪɪ) demɪ + ɪtɪ = demîtɪ

22 (b) ı and u may, *before* verbs beginning with a
vowel remain unchanged

EXAMPLES

(i) gathābhi ajjhabhāsi
(ii) adhivāsesi avihaññam ino
(iii) satthu adāsi

23 A *final* vowel may remain unchanged *before* any
other vowel when *not followed by* ıtı in the following
cases

(a) In nouns in the Vocative case
Kassappa etadi_____

(b) In a word ending in a long vowel, if it does
not form a compound with the following
word
Bhagwā uṭṭh(ṛ) āsana

(c) *After* particles vowels remain unchanged

EXAMPLES

(1) Atho+anto ca = atho anto cī
(ii) atha kho + ayasma = atha kho ayasma
(iii) No + atikkamo = no atikkamo

Remarks —The particles called nipāta are Inde-
clinable they are rather numerous the following are a
few of them and the most common atha, atho yeva
adho yathā tathā tāva ya va eva, ıva va, re are
ca, hı tu kacci kho khalu kira pana ce nanu, nūna
nāma, etc., etc

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* There are two kinds of Indeclinable words the *Nipāta* or
adverbs and the *Upasagga* or prepositions. The *prepositions*
are only 20 in number

ā u ati paṭi pa, pari ava parā adhi, abhi anu, upa apa
api saṁ vi nı nı, su du (Saddanīti Catupadavibhāga)
All the other Indeclinables are, of course nipāta.

Note   *Final vowels* before particles beginning with, a, ɪ, e, as   atha, ɪva, eva follow the rules of sandhɪ, as,

    (ɪ) ɪtthī + ɪtɪ = ɪtthîtɪ

    (ɪɪ) sabbe + eva = sabbe'va

    (ɪɪɪ) so + eva = sveva.

    (vɪ) na + ettha = n'ettha

    (*d*) ɪ and *u* before a verb may remain unchanged   *see*, 22 (*b*)

25   The vowel *e*, when followed by a *long dissimɪlar* vowel, and also when followed by a *short dissimɪlar* vowel *followed* by a conjunct consonant, may be elided

EXAMPLES.

    (ɪ) Me + āsɪ = m'āsɪ

    (ɪɪ) Sace + assa = sac'assa

26   After *o*, a vowel is usually elided

EXAMPLES

    (ɪ) Yo + aham = yo 'ham

    (ɪɪ) cattāro + ɪme = cattāro 'me

Transformation of *Vowels* into *Semɪ-vowels*.

27.   The vowels *ɪ, u, e, o*, when *followed* by another vowel may be transformed into their semɪ-vowels

    (ɪ) The semɪ-vowel of *ɪ* and *e*, is *y*

    (ɪɪ) The semɪ-vowel of *u* and *o*, is *v*

(IX)

(*a*)   Final *ɪ*, before a dissimɪlar vowel is changed to *y*.

    (ɪ) vɪ + ākāsɪ = vyākāsɪ

    (ɪɪ) vɪttɪ + anubhuyyate = vɪttyanubhuyyate

    (ɪɪɪ) dāsɪ + aham + dāsyâhaṁ

Remarks   ɪtɪ + eva = ɪtveva

(b)—In such words as me te ke, ye etc e is
changed to-y and if the a following e stands before
a *single consonant* it is lengthened to a

EXAMPLES

(i) me + ahaṁ = myâhaṁ
(ii) me + ayam = myâyaṁ
(iii) te + ayam = tyâyaṁ
(iv) te + ahaṁ = tyâhaṁ
(v) ke + assa = kyassa (34)

Exceptions (a)—Final e may be elided before a
long vowel as
me + âsi = m âsi

(b) Final e may be elided before a
short vowel followed by a double
consonant as sace + assa = sac'
assa

(c) Final e sometimes elides a follow
ing vowel as
(i) te + ime = te me
(ii) sace + ajja = sace 'jja

(d) Final e + a may give â as
sace + nyaṁ = sacâyaṁ

II

(a)—When u is followed by a *dissimilar* vowel, it
is changed to v

EXAMPLES

(i) anu + eti = anveti
(ii) dhâtu + anta = dhâtvanta
(iii) dhâtu + attha = dhâtvattha
(iv) bahu + âbâdho = bahvâbâdho
(v) su + âgataṁ = svâgatam
(vi) anu + aḍḍhamâsaṁ = anvaḍḍhamâsaṁ

Exceptions. (*a*) Final *u* may be elided before a
dissimilar vowel, as

sametu + āyasmā = samet' āyạsmā.

(*b*) Not seldom, *u* + *ı* gives *ū*, as . '{   '
Sādhu + ıtı = sādhûtı

(*b*) Final *o*, may be changed to *v* before a *dıssımı-
lar* vowel.

EXAMPLES

(ı) ko + attho = kvattho   '
(ıı) agamā nu kko + ıdha = agamā nu
khvıdha.
(ııı) yato + adhıkaranaṁ = yatvadhıkaranam
(ıv) yo + ayam = yvāyam.

Exception Final *o* before a long vowel or a short
vowel followed by a double consonant ıs
generally elıded, as

(ı) kuto + ettha = kut'ettha
(ıı) tato + uddham = tat'uddham.
(ııı) tayo + assu = tay'assu

Remarks ı. The change of *u* and *o* to *v* occurs chıefly
when *u* or *o* 'comes after one of the
followıng consonants *k, kh, t, th, d, na,
y, s* and *h**

2 Sometımes, after *ı* or *ī*, *y* ıs ınserted be-
fore a word begınnıng wıth a vowel, to
avoıd a hıatus as

(ı) aggı + āgāre = aggıyāgāre.   '
(ıı) sattamī + atthe = sattamīyatthe.

* *Saddanītı, part III, Saadhısuttamālā*

3 —Similarly to avoid a hiatus a *v* is inserted between final *u* and another vowel, as

    (i) du + aṅgikaṁ = duvangikaṁ

    (ii) bhikkhu + asane = bhikkhuvasane.

      (*See Consonantal Insertions*)

CONSONANTAL INSERTIONS

28 (*a*) Not seldom, to avoid a hiatus a consonant is inserted between two vowels

(*b*) The consonants thus inserted are *y v m d, n, t r l* (= *ḷ*) and *h* *

(*c*) Of these, the most frequently used are *d r m, y* and *v*

Remarks —Some of these consonants are mere revivals from the older language as in

      puna + eva = punareva

Here the *r* is simply revived

EXAMPLES OF INSERTION OF CONSONANTS

Insertion of *y*, (i) na + imassa = nayimassa

,   (ii) mā + evaṁ = māyevaṁ

,   (iii) santi + eva = santiyeva

,   of *v* (i) bhu + ādāya = bhuvādāya

,   (ii) migī bhantā + udikkhati = migi bhantā vudikkhati

,   (iii) pa + uccati = pavuccati

      of *m* (i) idha + āhu = idhamahu

         (ii) labu + essati = lahumessati

         (iii) bhāyati + eva = bhayatimeva

* Sa daṇīd gives also, *k*.

Insertion of d, (ı) saki + eva = sakideva

      ,,   (ıı) tāva + eva = tāvadeva

      ,,   (ııı) sammā + aññā = sammādaññā ,

Remarks   The insertion of d, is constant after the particle u, and very frequent after sakım, kenacı, kıñcı, kınnıñcı, koci, sammā, yāva, tāva, puna, as well as after the *bases* of pronouns such as   ya, ta, sa, etc *, as .

u + aggo = udaggo, u + apādı = udapādı, kenacı + eva = kenacıdeva, yāva + attham = yāvadattham ; puna + eva = punadeva, ta + atthaṁ = tadattham ; ta + antaro = tadantaro ; eta + attham = etadattham

Insertion of n, (ı) ıto + āyatı = ıtonāyatı

      ,,   (ıı) cıram + āyatı = cıraṁ nāyatı or cırannāyatı (30)

      ,,   of t, (ı) yasmā + ıha = yasmātıha

      ,,   (ıı) ajja + agge = ajjatagge

Remarks   The insertion of t, mostly takes place after the words   yāva, tāva, ajja, before ıha and agga.

Insertion of r, (ı) nı + antaraṁ = nırantaram

      ,,   (ıı) nı + ojam = nırojam

      ,,   (ııı) du + atıkkamo = duratıkkamo.

      ,,   (ıv) du + ājāno = durājāno.

      ,,   (v) pātu + ahosı = pāturahosı

      ,,   (vı) catu + ārakkhā = caturārakkhā

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* *Mahārūpasıddhı (Sandhı).* It must, however, be remarked that the d is, ın most words, a survıvance from the older language, Sansk. has ınvarıably preserved ıt   Thus u, of the native Palı grammarıans is but the Sansk, ud, so $cı$ cıd, etc

Remarks 1 —Between tathā eva and yathā eva *ri* is often inserted, the a preceding is shortened and the e of ava elided

tathariva yathariva

—This consonant *r* is mostly inserted after the particles ni du, patu, puna, dhi pāta catu, and *e/few* others In most cases it is simply revived

Insertion of l = l

    (i) cha + aṅgaṁ = chalaṅgaṁ
    (ii) cha + aṁsa = chalaṁsa

Remarks —l = l is generally inserted after cha (six)

Insertion of h (i) su + ujuca = suhujuca
                (ii) su + uṭṭhitaṁ = suhuṭṭhitaṁ

II —CONSONANTAL SANDHI

29 Consonantal Sandhi occurs when a word *ending* in a vowel is followed by a word *beginning* with a consonant

30 In the majority of cases, *Consonantal Sandhi* is resorted to to meet the exigencies of *metres* but not always

81 *Before* a consonant a *long* vowel may be shortened

    (i) yathā + bhavī + gunena = yathabhāviguṇena
    (ii) viṭṭhaṁ vā hutaṁ vā loke = yiṭṭhaṁ va hutaṁ va loke

32 A vowel, *before* a consonant if short, may be lengthened

    (i) Evaṁ gāme muni care = evaṁ gāme munī care
    (ii) du + rakkhaṁ = durakkhaṁ
    (iii) su + rakkhaṁ = surakkhaṁ

33. A consonant *following* a word *or* a particle ending in a vowel, is generally reduplicated.

EXAMPLES

(i) idha + pamādo = idhappamādo.
(ii) su + patthito = suppatthito.
(iii) vi + payutto = vippayutto
(iv) a + pativattiyo = appativattiyo
(v) pa + kamo = pakkamo
(vi) yathā + kamam = yathakkamam (34)
(vii) anu + gaho = anuggaho
(viii) vi + jotati = vijjotati
(ix) kata + ñū = kattaññū.
(x) du + labho = dullabho.
(xi) du + sīlo = dussīlo

Remarks 1   *v*, after a vowel becomes *bb*: as

(i) ni + vānam = nibbānam
(ii) ni + vāyati = nibbāyati
(iii) du + vinicchayo = dubbinicchayo

2   Reduplication of the consonants takes place generally after the prefixes :

u, upa, pari, ati, pa, a, anu, etc

3   The constant rule in reduplication is that an aspirate is reduplicated by an unaspirate, and an unaspirate by an unaspirate

That is to say, an unaspirate is reduplicated by itself.

34 The vowel preceding a conjunct consonant being prosodically long, the naturally long vowels *ā*, *ī*, *ū*, are not allowed to stand before a double consonant.

35 When according to para 33 a consonant is reduplicated *after* a particle ending in a *long vowel*, this vowel is shortened as

ā + kamati = akkamati

parā + kamo = parakkamo

Exceptions —There are however a few exceptions to paras 34 35 The following are the most common examples

(1) na + añña = naññā

(ii) na + assa = nāssa

(iii) na + assu = nāssu

(iv) kasmā + assa = kasmāssa

(v) tatra + assa = tatrassa

(vi) sa + antevasiko = sāntevasiko

(vii) sa + atthi = sātthi

(viii) vedana + khandho = vedanākkhandho etc

36 (a) Before a consonant the *o* in so eso may be changed to *a* as

(i) eso dhammo *or* esa dhammo

(ii) So muni *or* sa muni

(b) Sometimes this change occurs even *before a vowel* thus creating a hiatus which is allowed to remain

so attho *or* sa attho

(c) The same change (of *o* to *a*) occurs also *but not so frequently* in ayo (iron) mano (the mind) tamo (darkness) paro (other) tapo (penance mortification) and a few others as

ayopattam *or* ayapattam etc

III   NIGGAHĪTA SANDHI

37 Niggahīta sandhi takes place when a word *ending* in *m* (*niggahīta*), is followed by a word beginning with a vowel, or with a consonant

38 Niggahīta when followed by a consonant, may remain unchanged

EXAMPLES.

(i) tam dhammam katam

(ii) tam khanam '

(iii) tam patto

39 Niggahīta, followed by a consonant, may be transformed to' the *nasal* of the class to which that consonant belongs

EXAMPLES

(i) ranam + jaho = ranañjaho

(ii) tanham + karo = tanhankaro

(iii) sam = thito = santhito.

(iv) jutim + dharo = jutindharo

(v) sam + mato = sammato

(vi) evam + kho = evan kho

(vii) dhammam + ca = dhammañ ca

(viii) tam + niccutam = tanniccutam

Remarks   Before initial *l*, the niggahīta of *sam* and *pum* is changed to *l*, as

(i) sam + lakkhanā = sallakkhanā

(ii) pati sam līno = patisallīno

(iii) sam + lekho = sallekho

(iv) pum + lingam = pullingam

40. Niggahīta, followed by _c_ or _j_ is change l to ññ and ñh respectively

*

    (i) tam+eva=ta eva
    (ii) pucinataññ+eva = pucinataññ eva
    (iii) esaṁ+hi kho = esan hi kho
    (iv) taṁ+hitaṁ = ta hitassa

41. _r_ following niggahīta becomes ___ milated to it and both together may become _l a_

    (i) aṁ+vuttihite sat ut aṁ
    (ii) saṁ + rāgo = sandaro

Remarks — Not eldom no coalescence takes place, and bo h letters remain unchanged

saṁvuttaṁ sa hyojanaṁ

4 When preceding _a vowel_ niggahīta becomes _m_ as

    (i) taṁ+atthaṁ = tam atthaṁ
    (ii) Yaṁ+āhu = yam āhu
    (iii) liṁ+etaṁ = lim etaṁ

Remarks — Rules 39 and 42 are not strictly ad hered to in texts edited in Roman characters In prose above all niggahīta is allowed to remain unchanged before a vowel or a consonant even in the middle of a word sometimes in poetry the retention of niggahīta or its change to _m_ before a vowel is regulated by the   igencies of the metres

4 Sometimes niggahīta before a vowel may be come _d_ :

    (i) etaṁ+attho = etad attho
    (ii) etaṁ+eva = etad eva
    (iii) etaṁ+avoca = etad avoca
    (iv) yaṁ+anantaraṁ = yad anantaraṁ

yam + idam = yadidam

Remarks   The change of niggahīta into *d* is more fictitious than real, in most examples, the *d* is simply a survivance   (see *Insertion of consonants*)

44   Niggahīta, before a vowel or a consonant may be elided, as

    (i) tāsam + aham santike = tāsâham santike

    (ii) ariyasaccānam + dassanam = ariyasaccāna-
        dassanam

    (iii) etam Buddhānam + sāsanam = etam Bud-
         dhānasāsanam

45   A niggahīta may sometimes be inserted before a vowel or a consonant,

    (i) ava siro = avamsiro.

    (ii) manopubba gamā = manopubbangamā

    (iii) cakkhu + udapādi = cakkhum udapādi

    (iv) yāva c' idha bhikkhave = yāvañ c' idha .

46. After niggahīta, a vowel may be elided,

    (i) kim + iti = kinti

    (ii) idam + api = idam pi

    (iii) cakkam + iva = cakkam va

    (iv) kalim + idāni = kalim 'dāni *or* kalin dāni.

INTERCHANGE OF LETTERS

47   Not unfrequently an interchange of letters takes place, as .

    (i) dh becomes h Ex, rudhira = ruhiro

    (ii) d   ,,   t ,,   sugado = sugato

    (iii) t   ,,   t ,,   pahato = pahato

(iv) t becomes	d Ex	gantabba = gandabbŋ	
(v) g	k	hatthupaga = hatthu	paka
(vi) r	l	paripanno = pɑlipanno	
(vii) y	j	gavŋyo = gavajo	
(viii) k	y	sake pure = saye pure	
(ix) j	y	niyanputtaṁ = niyaṁ	puttaṁ
(x) t	k	niyato = nɩyako	
(xi) k	kh	nikamati = nikhamati	

SIGNS

48 As has already been said on page 1, a dash (—) indicates a long vowel

    (i) ahaṁ sakkhī ṇhaṁ sakkhī = I am witness !

    (ii) pajjalantāni pabbatakuṭāni mālāgulabhāvaṁ āpannāni disvā = seeing the blazing moun tain peaks had turned into nosegays

49 *Crasis*, the contraction of two syllables into one, is shown by the circumflex accent (Λ) as

    (i) sādhu hotī Iacchasitī all right ! you ll get it

    (ii) taṁ gaṇhissāmīti, I ll seize him !

Remarks—In some texts crasis is expressed by a (—) dash, as used for the long vowels

50 The elision of a vowel is expressed by an apostrophe (')

    (i) eken ūno = ekena ūno

    (ii) idan eva = idāni eva

    (iii) pi ssa = pi nssa.

    (iv) tass ekadivasaṁ = tassa ekadivasaṁ

CHAPTER III.

51 The matter included in this chapter should per-
haps have come under the head of " sandhi," for
assimilation is nothing but changes that occur for the
sake of euphony.

I have remarked that, although the rules of sandhi,
as explained in the preceding chapter, are readily
understood and applied by the young students, the
laws of assimilation puzzle them not a little, and
retard their reading much more than is necessary
The difficulty thus experienced arises from their
ignorance of Sanskrit, without a at least slight
knowledge of which, the study of Pāli becomes
sensibly more difficult

In the following paragraphs, I shall try and explain
as succinctly and as clearly as possible, the rules of
assimilation The student cannot be too much recom-
mended to study thoroughly this chapter and to refer
to it constantly in the course of his studies.

52. Assimilation is the blending into one of two
consonantal sounds. It involves the change of one
sound to another of the same series, but sometimes
also to a sound of another series (*See page 2*).

53 Assimilation is of two kinds
> (i) The *initial* consonant is assimilated to the
> *final* consonant of the preceding word.
> This is called **Progressive Assimi-**
> **· lation.**

> (ii) The *final* consonant of the preceding word
> is assimilated to the *initial* consonant of
> the word that follows. This is called :
> **Regressive Assimilation.**

EXAMPLES

I.—PROGRESSIVE ASSIMILATION

I (a) √ lag (to cling) + na = lagna = lagga (clung)

II (b) budh (to know) + ta = budhta = buddha (known)

It will be remarked that in example (a) the n (dental) has been assimilated to the g which belongs to another series (guttural)

In (b) the t becomes d and assimilates to the preceding dh both being sounds of the same series (dentals)

II.—REGRESSIVE ASSIMILATION

I (a) √ lip (to smear) + ta = lipta = litta (smeared)

II (b) √ dam (to subdue) + ta = damta = danta (subdued)

In these two examples p in (a), is assimilated to initial t and passes to another series of sounds

In (b), m likewise passing to another series assimilates itself to t and becomes n

GENERAL RULES OF ASSIMILATION

54 Assimilation takes place mostly in the formation of the *Passive Voice* the *Passive Perfect Participle* the *base of verbs* of the *third conjugation* of the *Infinitive* *Gerund* the *Potential Passive Participle*, and in the formation of the *Desiderative* also under the influence of certain suffixes in the derivation of words

55 In Pāli Regressive Assimilation is the more common

56. (a) When a *mute* meets with an initial mute (non-nasal), there is regressive assimilation *generally*, that is, the first consonant is assimilated to the second.

(i) sak + ta = sakta = satta
(ii) sak + thi = sakthi = satthi.

57. *A guttural* assimilates the following dental :

lag + na = lagna = lagga.
sak + no = sakno = sakko + ti = sakkoti.

58 *A guttural* assimilates a *final* dental :

(i) ud + kamāpeti = ukkamāpeti
(ii) tad + karo = takkaro
(iii) ud + gacchati = uggacchati.

59 A final *palatal** being followed by a *dental* surd or sonant, assimilates it into a *lingual* .

(i) √maj + ta = mattha or matta.
(ii) √pucch + ta = puttha
(iii) √icch + ta = ittha.

*To better understand these changes, the student ought to bear in mind that no word can end in a *palatal* nor in *h*, because these letters are not primitive letters   the palatals have sprung into existence from the contact of *guttural* consonants with certain vowels; and *h* represents an old *gh* and is the aspirate of *j*; the original gutturals, therefore, reappear at the end of words either pure or transformed into a lingual, and then assimilate or are assimilated by the following dental. For instance   √pucch = puth + ta = puttha, but, √muc = muk + ta = mukta = mutta; √bhuj = bhuk + ta = bhukta = bhutta, again √maj = mat (t = Sansk. s) + ta = matta   In Sansk, √mrj + ta = mrsta = Pāli: matta

(a) *j* however sometimes is assimilated to the following *t*

(iv) √bhuj + ta = bhutta

(b) *c* also becomes assimilated to *t*

(v) √muc + ta = mutta

60 But an *initial* palatal assimilates a final dental in palatal

ud + cinati = uccinati
ud + chedi = ucchedi
ud + jala = ujjala
ud + jhayati = ujjhayati

61 A final *lingual* assimilates a following *surd dental*, (t)

√kuṭṭ + ta = kuṭṭha

62 A final *dental* is assimilated to the following consonant

(i) ud + ganhati = uggaṇhati
(ii) ud + khipati = ukkhipati
(iii) ud + chindati = ucchindati
(iv) ud + jhāyati = ujjhayati
(v) ud + saha = ussaha
(vi) ud + tiṇṇa = uttiṇṇa
(vii) ud + loketi = ulloketi

6 When *initial* t follows a *sonant aspirate* the assimilation is progressive the *final sonant aspirate* loses its aspiration the following *t* (surd) becomes sonant, *viz*, *d* and taking the aspiration which the final sonant has lost becomes *dh*

EXAMPLES

√ rudh + td = rudh + da = rud + dha = ruddha

Remarks   In the case of final *bh*, initial *t* having become *dh*, regressive assimilation takes place.

√ labh + ta = lab h + da = lab + dha = laddha

64 Before an *initial* dental surd, a guttural or a labial surd unaspirate is generally assimilated

(i) tap + ta = tapta = tatta.
(ii) sak + ta = sakta = satta
(iii) sak + thi = akthi = satthi
(iv) kam + ta = kamta = kanta

65 An *initial labial* generally assimilates a preceding dental surd or sonant unaspirate.

(i) tad + purisa = tappurisa
(ii) ud + bhijjati = ubbhijjati.
(iii) ud + pajjati = uppajjati.
(iv) ud + majjati = ummajjati

66 A *final* labial may assimilate an initial nasal.

pāp + no + ti = pāpno + ti = pappoti

ASSIMILATION OF NASALS.

67 Final *m* before *t* is assimilated

√ gam + tvā = gamtvā = gantvā

68. The group *sm* is preserved

tasmin, bhasmā, asmā, usmā.

69 An *initial* nasal assimilates a preceding dental.

(i) ud + magga = un + magga = ummagga

Remarks —Here final *d* being before a nasal is first changed to the nasal of its class that is *n* and this *n* (dental) is then assimilated to *m* (labial). So for *gaṇ̇d* in 67

(i) ud + nadati = unnadati
(ii) √ chid + na = chinna ¹

ASSIMILATION OF Y

70. Y is regularly assimilated to the *preceding* consonant by Progressive Assimilation

71. The assimilation of y takes place principally in the Passive Voice, in the formation of verbal bases of the 3rd conjugation, of some gerunds and of numerous derived nouns

(i) √ gam + ya = gamya = gamma
(ii) √ pac + ya = pacya = pacca
(iii) √ mad + ya = madya = majja
(iv) √ bhaṇ + ya = bhaṇya = bhaññā
(v) √ div + ya = divya = dibba
(vi) √ khad + ya = khādya = khajja (34)
(vii) √ khaṇ + ya = khaṇya = khaññā

72. This rule holds good also in the middle of a compound word, final *i* having become *y* by Rule 7 (1) (a) is assimilated to the preceding consonant, and the following word is joined on to form a compound

EXAMPLES

(i) pali* + aṅko = paly aṅko = pallaṅko
(ii) vipah* + āso = vipaly āso = vipallaso
(iii) vipah + atthaṁ = vipaly atthaṁ = vipallat thaṁ

¹The preposition *pari* is not seldom changed into *pali*

(iv) api + ekacce = apy ekacce = appekacce.

(v) api + ekadā = apy ekadā = appekadā.

(vi) abhi + uggacchati = abhy uggacchati = abb-
     huggacchati

(vii) abhi + okiranam = abhy okiranaṁ = abbhokira-
     nam.

(viii) abhi + añjanam = abhy añjanam = abbhañja-
     nam.

(ix) āni + āyo = āny āyo = aññāyo (34, 35)

73. By far the most common changes occurring
through the assimilation of y (final *as in the above
examples*) or of y (initial *as in 71*), take place when
the dental surd unaspirate *t* or the dental sonant aspi-
rate or unaspirate *d, dh* precedes   To state the rule
shortly

74   (i) *final* ti + any dissimilar vowel becomes cc +
         that vowel

    (ii)   ,,   dhi +   ,,   ,,   ,,   jjh +
           that vowel

    (iii) ,,   di +   ,,   ,,   ,,   jj +
           that vowel.

    (iv)   ,,   t + y = cc

    (v)   ,,   d + y = jj

    (vi)   ,,   dh + y = jjh

EXAMPLES

(i) ati + antam = aty antam = accantam.

(ii) pati + ayo = paty ayo = paccayo

(iii) pati + eti = paty eti = pacceti.

(iv) iti + assa = ity assa = iccassa

(v) iti + ādi = ity ādi = iccādi.

(vi) jāti + andho = jāty andho = jaccandho (34,35).

(vii) adhi + āgamo = adhyāgamo = ajjhagamo

(viii) adhi + ogahitva = adhyogahitva = ajjhogahitvā

• (ix) adhi + upagato = adhyupagato = ajjhupagato

(x) adhi + eti = adhyeti = ajjheti

(xi) nadi + a = nadya = najja

(xii) yadi + evam = yadyevam = yajjevam

(xiii) sat + va = satya = sacca

(xiv) pandita + va = pandityā = pancicca

(xv) √ mad + ya = madya = majja

(xvi) √ vad + va = vadya = vajja

(xvii) √ rudh + va = rudhya = rujjha

75 Final *th* + y = cch as

rath + va = rathya = racchā

76 A final *sibilant* may assimilate a following v

(i) √ pas + ya = pasya = passa

(ii) √ dis + va = disya = dissa

77 + v = becomes— *bb*

√ div + va = divya = dibba

√ siv + ya = sivya = sibba

Remarks — At the beginning of a word however
the *y* (the semi vowel of *i*) is retained and *v* is chang-
ed to *b*

(i) vi + ākaranam = vyakaranam = byākaranam

(ii) vi + añjanam = vyañjanam = byañjanam

78 When v follows *h* *metathesis* takes place

v (i) √ sah + ya = sahya and by metathesis =
sayha

(ii) √ guh + ya = guhya = guyha

Metathesis is the transposition of letters

79 Initial *y*, may assimilate a final dental, non-nasal

$$ud + yuñjati = uyyuñjati.$$
$$ud + yāti = uyyāti.$$
$$ud + yāna = uyyāna.$$

ASSIMILATION OF R

80. Final *r* is often assimilated to a following mute, as

(i) √ kar + tabba = kattabba.
(ii) √ kar + tā = kattā.
(iii) √ kar + ya = kayya
(iv) √ dhar + ma = dhamma

81 Very often too, final *r* is dropped .

(i) √ mar + ta = mata.
(ii) √ kar + ta = kata.

82 Sometimes, *r* having been dropped, the vowel *a* before it, is lengthened

(i) √ kar + tabba = kātabba.
(ii) √ kar + tuṁ = kātuṁ.

83. *r* followed by *n*, lingualizes the *n*, and then becomes assimilated to it

√ car + na = carna = cinna

The student will understand the insertion of *i* when reading the chapter on Passive Perfect Participles.

84. Final *r* may be assimilated to a following *l* :

dur (= du) + labho = dullabho.

ASSIMILATION OF S

85 *s* (or *sa*) is assimilated by the preceding conso-
nant having first been transformed into a *guttural* or a
palatal

85 Final *j* + *sa* = kkha
    (i) titij + si = titikkha
    (ii) bubhuj + si = bubhukkha

87 Final *p* + *sa* = ccha
    jigup + sa = jiguccha

88 Final *t* + *sa* = ccha
    tikit + si = tikiccha

89 Final *s* + *sa* = ccha
    jighas + sa = jighaccha

90 Final *s* assimilates a following *y*
    √ nas + ya = nassa   (Cf 76)

91 But sometimes the combination remains un
    changed   alasa + ya = alasya

92 Final *s* assimilates an initial *t* into a lingual
    (i) √ kas + ta = kattha
    (ii) √ kilis + ta = kilittha
    (iii) √ das + ta = dattha

93 Initial *s* assimilates a preceding dental
    (i) √ ud (or ut) + sāha = ussāha
    (ii) √ ud (or ut) + suka = ussuka

94 Pretty often *s* + *t* = tt
    √ jhas + ta = jhatta

95. Sometimes too, $s + t = $ tth

√ vas + ta = vuttha.

ASSIMILATION OF H.

96 Initial h sometimes is changed to the *mute aspirate* of the class of the preceding final consonant.

(i) ud + harati = uddharati.

(ii) ud + harana = uddharana

(iii) ud + hata (√ han) = uddhata

97 When final h is followed by a nasal, the group generally undergoes metathesis (*see* 78, note)

√ gah + na = ganha.

98 Metathesis also occurs in the groups hv and hv.

(i) mahyam becomes mayham

(ii) oruh + ya becomes oruyha

(iii) jihvā becomes jivhā

Remarks   Very seldom, h is assimilated to the following ȳ, leh + ya = leyya

99. h is sometimes changed to gh, (*) principally in the root han, to kill

hanati, to kill. *or* ghateti, to kill.

ghaññā, killing, from √ han (han *or* ghan + ya = ghaññā)

ghammati, to go = hammati, to go,

* It must be remembered that h is the aspirate of j, since it now represents an ancient gh (59, note) and therefore, in euphony, it is treated exactly as j, that is to say, when final it becomes sometimes k and sometimes t. The above rules, which may seem arbitrary are familiar to the Sanskritist.

100   Final $h + t$ becomes generally *ddha*

√ duh + ta = duddha

101   Sometimes also $h + t = $ dh '

√ lih + tuṁ = leḍhuṁ

(*For the change of* i *to* e *see   Strengthening*)

102   It has been said above (,) that l is very often interchangeable with d   when the d is aspirate *viz* dh   its substitute also becomes aspirate *viz*   lh

Now according to para   101   we have seen that $h + t$ becomes dh   for this dh may be substituted lh, so that we have the following forms

√ muh + ta = mudha = mulha

√ ruh + ta = rudha = rulha

CHAPTER IV

( ) STRENGTHENING PROCESS

103 Strengthening is the process of changing a vowel sound into another vowel sound

104 The vowels which undergo *strengthening* are -
a i i u and u

105 Thus a being strengthened becomes   a

i	e
ī	e
u	o
ū	o

106. The *result* thus obtained is also called *guna* (quality)

107. Therefore, the guna of *a*　　is ā

　　　　,,　　　　,,　　　,,　　　,, i and ī is e

　　　　,,　　　　,,　　　,,　　　,, u and ū is o.

108. Further, as we already know (by rules 27 (i) *a* 27 (ii) *b*), final *e* and *o* when followed by a vowel may be changed into their semi-vowel + that vowel

109 The following table of these very useful changes should be borne in mind :

Simple vowel	Strengthening or guna	Vowel and semi-vowel.
a	ā	(none)
i, ī	e	ay
u, ū	o	av

110. Strengthening occurs frequently in the formation of Verbal bases, of Verbals' and in the derivation of words under the influence of certain suffixes

Remarks In the derivation of Primary and Secondary Nouns (*see Derivation*), it will simplify matters to assume at once that

i or ī + a = aya

u or ū + a = ava.

e + a = aya.

o + a = ava.

 See Chapter on Verbs

(b) METATHESIS

111. Examples of metathesis have already (S) been given

112. Metathesis is the transposition of letters or of syllables in a word, the following are further instances of this transposition

   (i) paruvad becomes pavurad......

(ii) ariya	ayira
(iii) kariya	kayira
(iv) masaka	makasa
(v) rasmi	raisi
(vi) nirabbudesa	anirbudesa
(vii) calimat	camalia

C EPENTHESIS

113. Epenthesis is the insertion of a letter in the middle of a word

114. Epenthesis is resorted to mostly to avoid hiatus or the collocation of consonant of different organs

EXAMPLES

klesa becomes	kilesa
acariya	acariya
trangula	tivangula
hyo	hivo or hivvo
arh.ti	arahati
barhisa	barihi a
hrida	hirida
sri	siri
hri	hiri
plavati	pilavati

etc

(*d*) DROPPING OF SYLLABLES.

115. Sometimes, for the sake of the metre, or to facilitate pronunciation, whole syllables are dropped.

EXAMPLES

   (1) abhinñāya sacchikatvā, becomes, abhiññā sacchikatva

   (ii) Jambudīpam avekkhanto addasa, becomes, Jambudīpam avekkhanto adda.

   (iii) dasasahassī, becomes, dasahassī.

   (iv) chadangula, becomes, changula.

CHAPTER V.

DECLENSION.

116. (*a*) Declension is the adding to the stems of Nouns and Adjectives certain suffixes which show, *case*, *gender* and *number*.

(*b*) The *stem* or *base* of a noun is that noun as it stands, before any suffix has been added to it.

(*c*) Pāli has three genders . the masculine, the feminine and the neuter

(*d*) Pāli does not strictly follow the natural division of male, female, etc , in assigning gender to nouns, many nouns which are masculine in English are feminine or neuter in Pāli and *vice-versa*; a great number of nouns which we consider as neuter are, some masculine, some feminine in Pāli.   This is called *grammatical gender*.

(*e*) There are two numbers . the singular and the plural.

(*f*) There are eight cases

   (1) *Nominative*, shewing the *subject* of the sentence.

   (2) *Genitive*, shewing possession (*of*, *'s*).

(3) *Dative* shewing the object or person *to* or *for* whom something is given or done

(4) *Accusative* this is the *object* of the sentence

(5) *Instrumentive* shews the object or person *with* or *by* whom something is performed

(6) *Ablative* generally shewing separation expressed by *from*

(7) *Locative* shewing place (*in, on, at, upon*, etc)

(8) *Locative* used in addressing persons

Remarks —The student will find fuller explanations of the uses of the cases in the chapter on Syntax

117 The declension of nouns is divided into two great divisions

(a) *Vowel-declension*, comprising all the stems that end in a vowel

(b) *Consonantal declension* in which are included all the stems ending in a consonant

(c) Vowel-declension is generally for the sake of clearness divided again into three classes

(i) the declension of stems ending in **a** or **a**

(ii) the declension of stems ending in **i** or **i**

(iii) the declension of stems ending in **u** or **u**

118 (a) Native grammarians give the following, as the regular case endings or suffixes for all nouns

Singular		*Plural*	
Nom	s	Nom	o
Gen	ssa	Gen	nam
Dat	ssa	Dat	nam
Acc	am	Acc	o
Ins	ā	Ins.	hi
Abl	smā	Abl	hi
Loc	smith	Loc	su
Voc	(like the stem of *Nom*)	Voc	(like the *Nom*)

(b) Most of the above suffixes are theoretical only; in practice they differ considerably according to gender and case

The actual suffixes will be given with each declension.

VOWEL DECLENSION.

Declension of *stems* ending in **a** (*short*)

119 (a) The great bulk of nouns and adjectives belong to this declension, and as the other declensions have borrowed several of its suffixes, its thorough mastery is most important and will greatly facilitate the study of the other declensions

(b) Nouns ending in *a*, are all masculine or neuter.

120 The following are the *suffixes* of masculine nouns the stem of which ends in *a*

Singular		*Plural*	
Nom	o	Nom.	ā, āse.
Gen.	ssa.	Gen.	naṃ.-
Dat	{ ssa, āya.	Dat	naṃ.
Acc	ṃ.	Acc	e
Ins	ina	Ins	ehi, ebhi.
Abl	ā, smā, mhā, to	Abl	ehi, ebhi.
Loc	i, smiṃ, mhi.	Loc.	su
Voc	(like the stem) and ā	Voc.	a

121 These suffixes have to be attached to the stems, taking care to observe the sandhi rules which may apply when suffixes begin with vowel, in every case the student should accustom himself to look up the rules, which will be referred to by their numbers, and accustom himself to account for every form he meets with, whether nominal, verbal or derivative He should remember that a systematic study from the start will ensure thoroughness and eventually save him a great deal of labour and time.

122 DECLENSION OF **DEVA**—GOD ANGEL.

	Singular	*Plural*
Nom	devo a god	devā, gods
Gen,	devassa, a god s of a god	devānaṁ, gods, of gods
Dat	devassa to *or* for a god devāya	devānaṁ *to or* for gods
Acc.	devaṁ, a god	deve, gods
Ins	devena, by with *or* on account of a god	devehi devebhi, by with *or* on account of gods
Abl	devā from a god devasmā from a god devamhā, from a god devato from a god	devehi, devebhi, from gods
Loc.	deve, in on *or* upon a god devasmiṁ on *or* upon a god devamhi, on *or* upon a god	devesu in on *or* upon gods
Voc	deva, devā, O god!	devā O gods !

EXERCISE.

Decline like deva (masc)

nara, man	mātanga, elephant
byagghà, tiger	sīha, lion
miga, deer	orodha, a seraglio
gandhabba, musician	dhamma, doctrine, right
kacchapa, tortoise	putta, son
satta, being	kūpa, a mast
sumsumāra, crocodile	makara, a sea-monster

Remarks (a) The true *Dat sing* in, *āya* has now generally been displaced by the suffix of the *Gen. ssa;* the Dat *āya* is almost equal to an *Infinitive* and mostly denotes intention.

(b) *smā* and *mhā* of the *Abl* and *smim* and *mhi* of the *Loc* have been borrowed from the *pronominal declension* (see Declension of Pronouns).

(c) *so* is sometimes used also as an *Abl. sing.* suffix, as vaggaso, by groups, bhāgaso, by share.

(d) *sā* is also found as an *Ins sing.* suffix, as balasā, by force, forcibly, talasā, with the sole of the foot.

(e) The *Nom plur* in *āse*, very scarce, corresponds to the *Vedic* Nom plur

(f) *ebhi,* of the *Ins.* and *Abl* plural, is mostly used in poetry, and probably comes from the Vedic *ebhis*

(g) Before o, *Nom sing*, ehi, ebhi, *Ins and Abl. plur* and e, *Acc plur* final *a* of the stem is dropped.

deva + o = dev + o = devo
deva + ehi = dev + ehi = devehi

(*h*) Before *su* Loc *plur* final *a* of stem is changed to *e*

(*i*) In the *Dat* *Ins* *Abl* and *Loc sing*, and in *Nom* and *Voc plur*, the usual rules of sandhi are regularly followed

Singular

Ins	deva + ina = devena	(21 1)
Dat	deva + āya = dev iya	(22)
Loc	deva + i = deve	(21 1)
Abl	deva + a = dēva	(22)

Plural

Nom	deva + a = devā	(ibid)
	deva + ase = devase	(,)
Voc	devā + a = deva	( )

(*j*) Before *nam* Gen and Dat *plur* final *a* of the stem is lengthened

deva + nam = devā + nam = devanam

n23 Neuter nouns in a (short)

SUFFIXES

Singular		Plural	
Nom	m	Nom	ni a
Gen	ssa	Gen	nam
Dat	ssa āya	Dat	nam
Acc.	m	Acc	ni e
Ins	ina	Ins	ehi ebhi
Abl	ā smā mha, to	Abl	ehi ebhi
Loc	i smim mhi	Loc.	su
Voc	(like the stem)	Voc	ni, a

124.   DECLENSION OF RŪPA (NEUTER) FORM.

Singular.		Plural.	
Nom.	rūpam	Nom.	rūpāni, rūpā,
Gen.	rūpassa	Gen.	rūpānaṁ
Dat.	rūpassa, rūpāya	Dat.	rūpānaṁ
Acc.	rūpaṁ	Acc	rūpāni, rupe
Ins.	rūpena	Ins	rūpehi, rūpebhī
Abl.	rūpā	Abl.	rūpehi,
	rūpasmā		rūpebhi
	rūpamhā		
	rupato		
Loc.	rūpe	Loc.	rūpesu
	rūpasmini		
	rūpamhi		
Voc.	rūpa	Voc	rūpāni, rūpā.

Remarks   (a) **Ni** is essentially the distinctive sign
of Neuter nouns in the *Nom., Acc.* and *Voc. plur.* in
all declensions.

(a) The final vowel of the stem is lengthened before
ni.

EXERCISE.

Decline like rūpa.

citta, mind	sota, ear
mūla, root, price	veḷuriya, coral
upatthāna, service	ahata, cloth (new)
jala, water	osāna, end
lona, salt	savana, hearing
vajira, diamond	sātaka, garment
vāta, wind	pesana, despatch, sending
yotta, rope	pattana, a sea port
yuddha, fight	panna, leaf

Remarks (a) It will be noticed that neuter nouns
in *a* differ from the masculine in *a* in the *Nom sing*
and in the *Nom Acc* and *Voc plur* all the other
cases are identical

(b) In the *plur* the *Nom*, *Acc* and *Voc* have the
same form

(c) The form in *ānı* of the *Nom Acc* and *Voc*
plur is the most common

125 Declension of nouns in **ā** (long)

All nouns ending in ā are feminine

126   SUFFIXES.

Singular		Plural	
Nom	—	ā	yo
Gen	aya	naṁ	
Dat	aya	naṁ	
Acc	ıh	a	yo
In s	aya	hi	bhi
Abl	āya, to	hi	bhi
Loc	āyaṁ āya	su	
Voc	e	ā	yo

127 DECLENSION OF **KAÑÑĀ** (FEM.) A VIRGIN

Singular	Plural
Nom	kaññā	kaññā, kaññāyo
Gent	kaññāya	kaññānaṁ
Dat	kaññāya	kaññānaṁ
Acc	kaññaṁ	kaññā, kaññāyo

Singular		*Plural*
Ins.	kaññāya	kaññābhı, kaññābhī
Abl.	kaññāya, kaññato	kaññābhı, kaññābhī
Loc	kaññāyam, kaññāya	kaññāsu
Voc.	kaññā, kaññe	kaññā, kaññāyo

Remarks (a) Before *to* of the *Abl. sing*, the final vowel, if long, is shortened   So also before *m* of *Acc sing.*

(b) The following words, all meaning *mother,* have two forms in the *Voc. sing*.

ammā, ambā, annā, tātā.

Voc. Sing $\begin{cases} \text{ammā, ambā, annā, tātā.} \\ \text{amma, amba, anna, tāta,} \end{cases}$

(c) In the *Acc. sing.* final ā is shortened.

EXERCISE.

Decline like kaññā

saddhā, faith	medhā, intelligence
vijjā, science	paññā, wisdom
tanhā, lust, thirst	mettā, love
icchā, desire	bhikkhā, begged-food.
gāthā, stanza	mālā, garland
khiddā, play, sport	pūjā, honour
senā, army	chāyā, shadow
nāvā, boat	pipāsā, thirst
gīvā, throat	velā, time

128 It has been said above (1-5) that all nouns ending in *ā* are feminine, but there are a very few examples of masculine nouns ending in a We give below their declension

Masculine nouns in ā (long)

DECLENSION OF SĀ—DOG

	Singular	*Plural*
Nom	sā	sa
Gen	sassa	sānaṁ
Dat	sassa sāya	sanaṁ
Acc	saṁ	sane
Ins	sena	sāhī sābhī
Abl	sā sasmā samhā	sahī sabhī
Loc	se sasmiṁ samhi	sasu
Voc	sa	sā

Remarks (a) the declension above given is according to the *Rūpasiddhi*

(b) The declension given in the *Saddaniti* differs slightly

	Singular	*Plural*
Nom	sa	sa sāno
Gen	sassa	sānaṁ
Dat	sassa	sānaṁ

Singular		*Plural*
Acc.	sānam	sāne
Ins.	sānā	sānehi, sānebhi
Abl.	sānā	sānehi, sānebhi
Loc.	sāne	sānesu
Voc.	sa	sā, sāno

The following are declined like **sā** ·

Paccakkhadhammā, one to whom the Doctrine is evident.

Gandīvandhavā, Arjuna.

mā, the moon.   rahā,* sin.

Remarks. Masculine nouns in ā belong to the Consonantal declension, but native grammarians consider them as stems ending in a vowel.

129. Declension of nouns in i (short).

Nouns the stem of which ends in **i** are Masculine, Feminine, and Neuter. They do not form a very numerous class

Masculine nouns in i

130   SUFFIXES

Singular		*Plural*
Nom.	—	ī, yo
Gen	ssa, no	naṁ
Dat.	ssa, no	naṁ

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* Niruttidīpanī, a scholium on Moggallānavyākarana, a grammar held in high esteem in Ceylon and Burma.

	Singular		Plural
Acc	ṁ		ī yo
Ins	na		hi bbhi ( )
Abl	na, sma mhā		hi bhi (
Loc	smiṁ mhi		su
Voc	—		ī yo

131   DECLENSION OF KAPI (MASC.)—MONKEY

	Singular	Plural
Nom	kapi	kapī kapayo
Gen	kapissa, kapino	kapinaṁ
Dat	kapissa, kapino	kapīnaṁ
Acc	kapiṁ	kapī kapayo
Ins	kapina	kapīhi kapībbhi
Abl	kapina kapisma, kapimhā	kapīhi kapibhi
Loc	kapismiṁ kapimhi	kapīsu
Voc	kapi	kapī kapayo

Remarks (a) The *Nom* and *Voc sing* are like the stem

(b) In the *Nom , Acc* and *Voc plur* final ı is changed to a before suffix yo

(c) However final ı is sometimes preserved before yo so that we also have the form **kapiyo** (rare)

(*d*) In the plural, before suffixes *nam, hi, bhi, su* final *i* is lengthened

(*e*) Some rare and old forms are sometimes found

(i) *Gen sing* ending in *e*, as.. mune

(ii) *Loc sing*   ,,   in *o*, as   ādo, and also

(iii)   ,,   ,,   in e, as   gire

(iv) *Ins. sing.*   ,,   in ena, as   ramsena

(v) *Nom plur*   ,,   in no, as   saramatino

(*f*) Not seldom, the stem itself is used for almost all the cases in the *singular*.

EXERCISE.

Words declined like kapi (masc)

aggi, fire	kali, sin
sandhi, union	nidhi, a depository
sārathi, a charioteer	yati, a monk
añjali, salutation	ari, an enemy
bondi, body	giri, a mountain
ūmi, a wave	bali, oblation
senāpati, a general	gahapati, householder

Feminine nouns in i (short).

132.   SUFFIXES

Singular		*Plural.*
Nom.	—	ī, yo
Gen.	ā	naṁ
Dat	ā	nam
Acc.	m	ī, yo

Singular		Plural
Ins	a	hi bhi
Abl	a	hi bhi
Loc.	a arh	su
Voc.	—	i yo

133. (a) DECLENSION OF **RATTI** (FEM)—NIGHT

	Singular	Plural
Nom	ratti	ratti rattiyo ratyo
Gen	rattiya ratya	rattinarh
Dat	rattiya ratya	rattinarh
Acc.	rattirh	ratti rattiyo, ratyo
Ins	rattiyā ratya	rattihi rattibhi
Abl	rattiya ratya	rattihi rattibhi
Loc.	rattiya ratya rattiyarh ratyarh	rattisu
Voc.	ratti	ratti rattiyo ratyo

Remarks (a) There is an ancient *Loc sing* in o: ratto

(b) An *Abl sing* in to, is also found rattito*

(c) In the *Gen , Dat Ins Abl* and *Loc sing* a y is inserted between the stem and the suffix ā to avoid a hiatus   (See 27 (ii) Remark 2 p 12) so also in the *Loc sing* before arh

(*d*) Before ā, of the same cases, final *i* of the stem may become *y* by rule 27 (1), *a*; and as in Pāli there can be no group of three consonants* one *t* is dropped. Hence we get

ratti + ā = rattyā = ratyā.

(*e*) Before suffixes, *nam, hi, bhi, su* of the plural, the *i* of the stem is lengthened

(*b*) DECLENSION OF JĀTI (FEM)—BIRT H.

Singular.   *Plural*

	Singular	Plural
Nom	jāti	jātī, jātiyo, jatyo, jacco
Gen	jātiyā, jatyā, jaccā	jātīnam
Dat	jātiyā, jatyā, jaccā	jātīnam
Acc.	jātim	jātī, jātiyo, jatyo, jacco
Ins	jātiyā, jatyā, jaccā	jātīhi, jātībhi
Abl	jātiyā, jatyā, jaccā	jātīhi, jātībhi
Loc.	jātiyā, jatyā, jaccā jātiyam, jatyam, jaccam,	jātīsu
Voc.	jāti	jātī, jātiyo, jatyo, jacco

Remarks. (*a*) For the forms, jaccā and jaccam see rule 74.

(*b*) Jacco is obtained by, the assimilation of y after the elision of final *i* (71, 74)

*Except *ntr*, as in antra, etc.

(c) It will be remarked that whereas in Masc nouns in ı the ı of the stem is changed to *a* before *yo*, in Fem. nouns it is retained

EXERCISE

Nouns declined like ratti (fem)

bhūmı	earth	keḷı	amusement
sattı	ability	nandı,	joy
pattı	attainment	matı	understanding
tuṭṭhı	satisfaction	muttı	deliverance
āsattı	attachment	vuddhı	increase
dhūlı	dust	rucı	splendour
tantı	a string	chavı	the skin
gatı	going rebirth	cutı	disappearance
satı	recollection	diṭṭhı	sight belief

Neuter Nouns in I (short)

134   SUFFIXES.

	Singular		*Plural*	
Nom	—		nı	ı
Gen	ssa	no	naṁ	
Dat	ssa	no	naṁ	
Acc	ṁ		nı	ī
Ins	nā		hı,	bhı
Abl	na	sma mha	hı	bhı
Loc	smıṁ	mhı	su	
Voc	—		nı	ī

DECLENSION OF **VĀRI** (NEUT.)—WATER.

	Singular.	*Plural*
Nom.	vāri	vārīni, vālī
Gem.	vārissa, vālino	vārīnam
Dat	vārissa, vārino	vārīnam
Acc	vārim	vārīni, vārī
Ins.	vārinā	vārīhi, vārībhi
Abl	vārinā, vārismā vārmihā	vārīhi, vārībhi
Loc	vārismim, vārimhi	vārīsu
Voc.	vāri	vārīni, vārī

Remarks (a) There is also found a *Nom sing* in *m* like the *Acc*, as atthim, bone; akkhim eye, etc

(b) As usual, final *i* is lengthened before *ni, nam, hi, bhi* and *su* in the plural

EXERCISE

Decline like vāri (neut)

atthi, bone	satthi, the thigh
akkhi, eye	dadhi, milk curds
sappi, ghee	acchi, eye
chadi, roof	rūpi, silver

135   Declensions of Nouns in ī (long)

There are *no* Neuter nouns ending in ī (long).

Masculine Nouns in Ī (long)

SUFFIXES

	Singular	Plural
Nom	ī	ī no
Gen	ssa no	naṁ
Da	ssa no	naṁ
Acc	ṁ naṁ	ī no
Ins	na	hi bhi
Abl	na, smā mhā	hi bhi
Loc	smiṁ mhi	su
Voc	ī	ī no

DECLENSION OF DAṆḌĪ (masc.)—MENDICANT

	Singular	Plural
Nom	daṇḍī	daṇḍī daṇḍino
Gen	daṇḍissa daṇḍino	daṇḍinaṁ
Dat	daṇḍissa, daṇḍino	daṇḍinaṁ
Acc	daṇḍiṁ daṇḍinaṁ	daṇḍi daṇḍino
Ins	daṇḍinā	daṇḍihi daṇḍibhi
Abl	daṇḍina daṇḍismā	daṇḍihi daṇḍibhi
Loc	daṇḍismiṁ daṇḍimhi	daṇḍisu
Voc	daṇḍī	daṇḍī daṇḍino

Remarks (a) A *Nom sing* in ı (short) is some-times met with daṇḍi

(b) *Voc sing* in *ni* is also found daṇḍini

(c) Note that in all the oblique cases of the singular the final ı of the stem is shortened before the suffixes

(d) In the *Nom plur* a rare form in *yo* is found formed on the analogy of *Masc* in ı (short) as daṇḍiyo

(*e*) An *Acc. plur.* in *ye* is occasionally met with : dandiye.

(*f*) It should be noticed that before *no* of the *Nom., Acc.* and *Voc. plur* , *ī* of the base is shortened.

(*g*) An *Acc. sing.* in *aṁ* with the semi-vowel *y* developed before it is met with   dandiyam.

(*h*) An *Abl. sing.* in *to* is found pretty frequently · dandito.

<p align="center">EXÉRCISE.</p>

<p align="center">*Decline like dandī (masc).*</p>

sāmī, lord.
kapanī, pauper.
mantī, minister.

senānī, a general
sakkhī, a witness,
yoddhī, warrior.

137 Most Masc nouns in *ī* are not pure substantives, they are adjectives used substantively, their true stem is in *in*, the Nom. sing being *ī*   The true stem of dandī therefore is dandin. Properly, all these words belong to the consonantal declension

<p align="center">**Feminine Nouns in ī (long)**</p>

<p align="center">138.   SUFFIXES.</p>

	Singular.		Plural.
Nom.	ī		ī, yo
Gen	ā		nam
Dat.	ā		nam
Acc.	ṁ		ī, yo
Ins.	ā		hi, bhi
Abl.	ā		hi, bhi
Loc.	a,	am	su
Voc.	ī		ī, yo

139   DECLENSION OF **NADĪ** (*fem*)—RIVER.

	Singular	*Plural*
Nôm	nadī	nadī nadīyo, najjo
Gen	nadiya, nadyā najjā	nadīnaṃ
Dat	nadiya nadyā najjā	nadīnaṃ
Acc	nadiṃ	nadī nadīyo najjo
Ins	nadiyā, nadyā najja	nadīhi nadībhi
Abl	nadiyā nadyā, najja	nadīhi nadībhi
Loc	nadiya nadya najja nadiyaṃ, nadyaṃ najjaṃ	nadīsu
Voc.	nadī	nadī nadīyo najjo

Remarks (a) There is a *Gen plur* in *ānaṃ* nadiyānaṃ

(b) In all the oblique cases of the *sing* final ī of the base is shortened also before *yo* in the plural

(c) For insertion of *y* before suffixes beginning with a vowel, see 27 Remark 2 p 12

(d) For the forms nadyā najja and najjaṃ see Rules 71, 74

(e) In the form najjo *yo* is assimilated after the elision of final ī

EXERCISE

Decline like nadī (*fem*)

paṭī canvas	Bārāṇasī Benares
lakkhī prosperity	rājinī queen
sīhī lioness	dabbī spoon
pātī bowl	bhisī mat
kumārī girl	sakhī a female friend

brāhmanī, a brahmin   tarunī, young woman
          woman
bhikkhunī, nun   kākī, a female crow
vānarī, ape   mahī, the earth
yakkhī, ogress   migī, a doe
devī, nymph   vāpī, a reservoir, tank

Declension of Nouns in u (short)

'140 The nouns ending in **u** (short), are either Masculine, Feminine or Neuter

Masculine Nouns in u (short).

141.   SUFFIXES.

	Singular	Plural
Nom		ū, o
Gen	ssa, no	nam
Dat	ssa, no	nam
Acc	m	ū, o
Ins.	nā	hi, bhi
Abl	nā, smā, mhā	hi, bhi
Loc	smim, mhi	su
Voc		ū, o, e

DECLENSION OF BHIKKHU (MASC)—MONK.

	Singular	Plural.
Nom.	bhikkhu	bhikkhū, bhikkhavo
Gen	bhikkhussa bhikkhuno	bhikkhūnam
Dat	bhikkhussa bhikkhuno	bhikkhūnam
Acc	bhikkhum	bhikkhū, bhikkhavo
Ins	bhikkhunā	bhikkhūhi bhikkhūbhi

	Singular	Plural
Abl	bhikkhuna	bhikkhuhi
	bhikkhusmā	bhikkhubhi
	bhikkhumha	
Loc	bhikkhusmim	bhikkhusu
	bhikkhumhi	
Voc	bhikkhu	bhikkhu bhikkhavo,
		bhikkhave

Remarks (a) A Nom and an Acc plural in yo are sometimes met with in some words   patuyo ketuyo

(b) Before suffixes o and e in the plural u of the stem or base is strengthened and becomes av (17 (iii) a)

EXERCISE

Nouns declined like bhikku (masc.)

pasu goat	velu bamboo
bandhu relative	bhānu the sun
maccu death	ucchu sugar cane
bāhu arm	setu bridge
ketu flag	katu sacrifice
pharasu axe	ruru a deer
taru tree	hetu cause

Feminine Nouns in u (short)

142.   SUFFIXES

	Singular	Plural
Nom	—	ū yo
Gen	yā	nath

	Singular	Plural
Dat	yā	nam
Acc	m	ū, yo
Ins	yā	hi, bhi
Abl	yā	hi, bhi
Loc	yam, yā	su
Voc		ū, yo

143   DECLENSION OF **DHENU** (FEM.)—COW.

	Singular	Plural
Nom	dhenu	dhenū, dhenuyo
Gen	dhenuyā	dhenūnam
Dat	dhenuyā	dhenūnam
Acc	dhenum	dhenū, dhenuyo
Ins	dhenuyā	dhenūhi, dhenūbhi
Abl	dhenuyā	dhenūhi, dhenūbhi
Loc	dhenuyam, dhenuyā	dhenūsu
Voc	dhenu	dhenū, dhenuyo

Remarks (*a*) An *Abl sing* in *to* is common ꞉ dhenuto, jambuto

(*b*) A *Nom plur.* in *o* occurs without strengthening of final *u* but with insertion of *v* dhenuvo.

(*c*) Final *u* is, in the plural, lengthened before *nam*, *hi*, *bhi*, and *su*

EXERCISE

Decline like dhenu

-dhatu an element	yāgu rice gruel
rajju string	karenu elephant
ku the earth	hanu jaw
daddu ringworm	vannu sand
kasu a hole, pit	kandu itch
kacchu scab	piyangu a medicinal plant
natthu nose	vijju lightning

Neuter Nouns in u (short)

144. SUFFIXES.

Singular	*Plural*
(like the masculine)	Nom Acc Voc u, ni
	(*The rest like the Masc*)

145. DECLENSION OF CAKKHU (NEUT.)—EYE

	Singular	*Plural*
Nom	cakkhu	cakkhūni cakkhu
Gen	cakkhussa	cakkhunaṁ
	cakkhuno	
Dat	cakkhussa	cakkhunaṁ
	cakkhuno	
Acc	cakkhuṁ	cakkhuni cakkhu
Ins	cakkhuna	cakkhuhi cakkhūbhi
Abl	cakkhunā	cakkhuhi cakkhubhi
	cakkhusinā	
	cakkhumhā	
Loc	cakkhusmiṁ	cakkhūsu
	cakkhumhi	
Voc	cakkhu	cakkhuni cakkhū

Remarks There is a form of the *Nom sing* in ṁ cakkhuṁ

EXERCISES.

Words declined like cakkhu (neut)

dhanu, a bow	ambu, water
dāru, wood	aru, a wound
madhu, honey	janu, the knee
massu, the beard	vatthu, a story
matthu, whey	āyu, age
assu, a tear	vasu, wealth

146. **Declension of Nouns in ū (long).**

(a) This declension includes Masculine and Feminine nouns only.

(b) The Suffixes are much the same as those of the u (short) declension, and present no difficulty

147 DECLENSION OF **SAYAMBHŪ** (MASC) AN EPITHET OF BUDDHA.

	Singular.	*Plural.*
Nom.	sayambhū	sayambhū, sayambhuvo
Gen	sayambhussa sayambhuno	sayambhūnaṁ
Dat.	sayambhussa sayambhuno	sayambhūnam
Acc	sayambhuṁ	sayambhū, sayambhuvo
Ins.	sayambhunā	sayambhūhi, sayambhūbhi
Abl	sayambhunā, sayambhusmā, sayambhumhā	sayambhūhi, sayambhūbhi

	Singular	Plural
Loc	sayambhusnuṁ	sayambhūsu
	sayambhumhi	
Voc	sayambhu	sayambhū sayambhuvo

Remarks (a) In the *Nom Acc* and *Voc plur* v is inserted between the suffix o and the stem after the shortening of u

(b) Final u of the stem is shortened to u in the oblique cases of the singular

148. DECLENSION OF VADHŪ (FEM) A WIDOW

	Singular	Plural
Nom	vadhū	vadhu vadhuyo
Gen	vadhuya	vadhunaṁ
Dat	vadhuyā	vadhunaṁ
Acc	vadhuṁ	vadhu vadhuyo
Ins	vadhuya	vadhuhi vadhubhi
Abl	vadhuyā	vadhūhi vadhubhi
Loc	vadhuya	vadhusu
	vadhuyaṁ	
Voc	vadhu	vadhū vadkuyo

Remarks (a) As in the *Masc* final u is shortened in the oblique cases of the sing

(b) A form in *to* is also found in the *Abl sing* vadhuto

(c) In the plural, before *yo* final u is shortened

Stems ending in a dipthong

149. All dipthongal stems have disappeared in Pāli; only one such stem remains, it is the word *go*, a cow.

SPECIAL NOUNS.

150 · (I) DECLENION OF **GO** (DIPTHONGAL STEM)— A COW

Singular.		Plural
Nom.	go	gavo, gāvo
Gen	gavassa, gāvassa	gavam, gonaṁ gunnaṁ
Dat.	gavassa, gāvassa	gavaṁ, gonaṁ gunnaṁ
Acc	gavam, gāvaṁ gavuṁ, gāvuṁ	gavo, gāvo
Ins	gavena, gāvena	gohi, gobhi, gavehi
Abl.	gavā, gāvā gavasmā, gāvasmā, gavamhā, gāvamhā	gohi, gobhi, gavehi
Loc	gave, gāve gavasmiṁ, gāvasmim gavamhi, gāvamhi	gosu, gavesu, gāvesu
Voc.	go	gavo, gāvo

151. (II) DECLENSION OF **SAKHĀ**, FRIEND.
(SANSK SAKHI)

(the stem is irregular.)

Singular.	Plural
Nom. sakhā	sakhāyo sakhāno sakhino sakhā

Singular		*Plural*
Gen	sakhino	sakhāranaṁ
	sakhissa	sakhīnaṁ
		sakhānaṁ
Dat	sakhino	sakharānaṁ
	sakhissa	sakhīnaṁ
		rakhanaṁ
Acc	sakhanaṁ	sakhī
	sakhaṁ	sakhāyo
	sakhāraṁ	sakhāno
		sakhino
Ins	sakhinā	sakharehi
		sakhārebhi
		sakhehi
		sakhebhi
Abl	sakhinā	sakhārehi
	sakharā	sakhārebhi
	sakharasmā	sakhehi
	,	sakhebhi
Loc	sakhe	sakharesu
		sakhesu
Voc	sakha	sakhāyo
	sakhā	sakhāno
	sakhi	sakhino
	sakhī	sakhā
	sakhe	

Remarks. The student will perceive that sakhā has forms belonging to stems in *ar* and others to stems in *in* (*see* Consonantal Declension)

152   CONSONANTAL DECLENSION.

(*a*) The Consonantal Declension includes all nouns and adjectives whose *stem ends in a consonant*

(*b*) Nouns, the stem of which ends in a consonant, are rather few and special, the majority of the words included in this declension being adjectives ending in *vat* or *mat*, and all words ending in a nasal (n) being considered as belonging to the Vowel Declension, by native grammarians

(*c*) Most of the words of the Consonantal Declension seem to follow *two declensions*, some suffixes belong to the vowel, and others to the Consonantal Declension

153   (1) **Stem ending in a nasal (n)**

154   DECLENSION OF **ATTĀ**, (STEM ATTAN) SELF.

(Stem in *an*)

MASCULINE

Singular		*Plural.*
Nom	attā	attāno, attā
Gen	attano, attassa	attānam
Dat	attano, attassa	attānam
Acc	attanam, attam attanam	attāno, atte
Ins	attanā, attena	attanehi, attanebhi
Abl	attanā, attasmā attamhā	attanehi, attanebhi
Loc	attani, attasmim attamhi	attanesu
Voc.	atta, attā	attāno, attā

Like attā (stem attan) are declined —

ātumā, self   muddhā head
asmā stone   addhā road, distance time

155. DECLENSION OF BRAHMĀ (STEM BRAHMAN)

BRAHMA.

MASCULINE

Singular	*Plural*
Nom brahmā	brahmāno
	brahma
Gen brahmuno	brahmanaṁ
brahmassa	brahmunaṁ
Dat brahmuno	brahmānaṁ
brahmassa	brahmunaṁ
Acc brahmānaṁ	brahmāno
brahmaṁ	
Ins brahmana	brahmehi brahmebbhī
brahmunā	brahmuhi bramubbhi
Abl brahmanā	brahmehi brahmebbhi
brahmunā	brahmuhi brahmūbbhi
Loc brahme	brahmesu
brahmani	
Voc brahme	brahmāno brahmā

(a) In the *Loc sing* we meet with the forms in smiṁ mhi brahmasmiṁ brahmamhi

156   DECLENSION OF **RĀJĀ** (STEM RĀJAN)—A KING.

MASCULINE

Singular.	*Plural*
Nom. rājā	rājāno, rājā
Gen. rañño	raññam
rājino	rajūnaṁ
rājassà	rājānaṁ
Dat rañño	raññaṁ
rājino	rājūnam
rājassa	rājānam
Acc rājānam	rājāno
rājaṁ	
Ins raññā, rājena	rājūhı, rajūbhı
rājinā	rājehı, rājebhı
Abl. raññā͞	rājūhı, rājūbhı
rājasmā	rājehı, ıājebhı
rājamhā	
Loc raññe, raññı	rājūsu
rājinı, rājımhı	rājesu
rājismiṁ	
Voc. rāja	rājāno, rājā
rājā	

Remarks. (*a*) When the word rājā ıs used by
ıtself ın a sentence, ıt follows the above declension;
but when ıt forms the last part of a compound as for
instance ın dhammarājā, mahārājā, etc , ıt follows
the declension of masculine nouns ın *a*, like deva.

2.18049

(b) The forms of the plural seem to point to a
base or stem in u raju

~ (c) A few nouns the stem of which ends in *an*
follow the *a* declension of Masc nouns like *deva*, they
are

> vissakamma the architect of the gods
> vivattacchaddo He by whom the veil (of
>   ignorance) is rolled back (from this world)

> puthuloma a fish yakpna the liver
> Athabbana the fourth veda
> and some others

157 DECLENSION ON **PUMĀ** (STEM PUMAN)—A MAN

	Singular	*Plural*
Nom	pumā	pumāno
		pumā
Gen	pumuno	pumanaṁ
	pumassa	
Dat	pumuno	pumānaṁ
	pumassa	
Acc	pumānaṁ	pumāno
	pumaṁ	pume
Ins	pumanā	pumanehi
	pumunā	pumanebhi
	pumena	pumehi
		pumebhi

Abl.	pumunā	pumānehı
	pumānā	pumānebhı
	pumā	pumehı
	pumasmā	pumebhı
	pumamhā	

Loc.	pumāne	pumānesu
	punıe	pumāsu
	pumasmıṁ	pumesu
	pumamhı	

| Voc | pumaṁ | pumāno |
| | punıa | pumā |

Remarks. (a) The influence of the *a* declension, Masculine, is clearly discernible throughout.

(b) The word *sā* a dog, given at 128, properly belongs to this declension, this gives the stem, *san,* from Sanskrit Cvan

The declension of nouns, the stem of which ends in *ın*, has already been given (136), these words, declined like *dandī* (stem dandın), and rather numerous, form the transition between the pure vowel declension and the declension of consonantal-stems

158   (ıı) **Stems ending in s**

159   DECLENSION OF **MANO** (STEM MANAS)

	Singular.	*Plural*
Nom	mano	manā
	manam	
Gen	manaso	manānam
	manassa	

	Singular	*Plural*
Dat	manaso	manananh
	manassa	
Acc	mano	mane
	manamh	
Ins.	manasa	manehi
	manena	manebhi
Abl	manasā	manehi
	manasmu	manebhi
	manamhā	
	manā	
Loc	manasi	manesu
	mane	
	manasmih	
	manamhi	
Voc	mano	mana
	manamh	
	manā	
	mana	

Remarks (a) It should be borne in mind that *mano* is *never* used in the plural although the forms are given by some grammarians

(b) The influence of the a declension is here also clearly seen principally in the plural of which, in fact all the forms are after the a declension

(c) There is also a neuter form in *ni* in the plural manāni

160   Native grammarians give the following nouns as belonging to the *manas* declension, their stems ending in *as* -

vaco, discourse	tejo, power
vayo, age	tapo, heat
ceto, thought	tamo, darkness
yaso, glory, fame	ayo, iron
payo, a beverage	siro, the head
chando, metrics,	saro, a lake
prosody	raho, solitude, privacy
uro, breast	rajo, dust, passion
aho, day	thāmo, strength, vigour
ojo, splendour,	vāso, cloth, clothing.
strength	

Remarks (*a*) *aha*, day, in the *Loc. sing* has the six following forms   ahasmim, ahamhi, ahe, ahu, ahasi, ahuni.

(*b*) The words rajo, ojo, thāmo and vāso, are included in the *manas* declension by the Sinhalese grammarians

(*c*) The comparative adjectives ending in *yo*, *iyyo*, as for instance seyyo, gariyo, follow the *manas* declension

161.   DECLENSION OF ĀYU (STEM ĀYUS)—LIFE

	Singular.	Plural
Nom.	āyu	āyū
	āyum	āyūni
Gen	āyussa	āyūnam
	āyuno	āyusam
Dat	āyussa	āyūnam
	āyuno	āyusam
Acc	āyu	āyū
	āyum	āyūni

	Singular	Plural
Ins	āyuna	āyuhi
	āyusā	āyūbhi
Abl	āyuna	āyuhi
	ayusā	āyūbhi
Loc	ayuni	āyusu
	āyusi	
Voc	ayu	āyu
	āyuṁ	āyūni

162   III **Stoms onding in ar (=SANSK r)**

163. DECLENSION OF **SATTHĀ** (STEM SATTHAR SANSK ÇĀSTR)

THE TEACHER (BUDDHA).

	Singular	Plural
Nom	satthā	satthāro
		satthā
Gen	satthu	satthānaṁ
	satthussa	satthārānaṁ
	satthuno	satthunaṁ
Dat	satthu	satthānaṁ
	satthussa	satthārānaṁ
	satthuno	satthunaṁ
Acc.	satthāraṁ	satthāro
	sattharaṁ	satthāre
Ins	satthara	sattharehi
	satthārā	satthārebhi
	satthuna	
Abl	satthara	satthārehi
	sattharā	satthārebhi
	satthuna	
Loc	satthari	satthāresu
		satthusu
Voc	sattha	satthāro
	satthā	satthā

Remarks. (*a*) The form of the *Gen sing.* in *u* satthu, is the base employed in the formation of compound words.

(*b*) Stems ending in *ar* (Sansk r) have their *Nom. sing.* in *ā* as pitar (=Sansk pitr), *Nom sing* pitā; so mātar (=mātr), *Nom sing.* mātā Their base in composition is generally in *u*

(*c*) Before suffix *to* of the *Abl. sing* stems in *ar* often take the vowel *i*, as pitito, mātito, and sometimes a base piti, māti, is used in composition: pitipakkhe.

(*d*) Some words whose stem is in *ar*, follow the *a* declension (of deva), for instance sallakatta (stem sallakatlar), a physician, kattara (stem kattarar), a weak person; sota (stem sotar), a hearer

Decline like satthā

netā, a guide	nattā, a grandson
mātā, mother,	pitā, father
jetā, a conqueror	dātā, a giver
kattā, an agent	bhātā, brother

The words pitā and mātā present some peculiarities

164. DECLENSION OF MĀTĀ (STEM MĀTAR) (SANSK MĀTR)—MOTHER

	Singular	*Plural*
Nom.	mātā	mātaro
		mātā
Gen.	mātu	mātarānam
	mātuyā	mātānam
	mātyā	mātūnaṁ
		mātunnaṁ

	Singular	*Plural*
Dat	mātu	mātaranaṁ
	mātuya	matanaṁ
	mātyā	mātunaṁ
		matunnaṁ
Acc	mātaraṁ	mataro
		mātare
Ins	matarā	matarehi
	mātuya	mātarebhi
	mātyā	matuhi
		matubhi
Abl	mātarā	mātarehi
	mātuya	matarebhi
	mātyā	mātūhi
		mātubhi
Loc	mātari	mātaresu
	mātuya	matusu
	matya	
	mātuyaṁ	
	mātyaṁ	
Voc	mata	mātaro
	mātā	matu

Remarks (a) In the oblique cases of the singular the student will readily recognize the influence of the feminine declension in the suffixes *ā* and *ṁ*

(b) There is also found rarely a *Gen sing* in *ssa* .l *matussa*

DECLENSION OF PITĀ (STEM PITAR) (SANSK PITṚ) FATHER.

	Singular	*Plural*
Nom	pitā	pitaro
Gen	pitu	pitarānam
	pituno	pitunaṁ
	pitussa	pitūnaṁ
		pitunnaṁ

	Singular.	*Plural.*
Dat.	pitu	pitarānaṁ
	pituno	pitānam
	pitussa	pitūnaṁ
		pitunnaṁ
Acc.	pitaraṁ	pitaro
	pituṁ	pitare
Ins	pitarā	pitarehi
	pitunā	pitarebhi
	pityā	pitūhi
	petya	pitūbhi
Abl.	pitarā	pitarehi
	pitu	pitarebhi
	pityā	pitūhi
	petyā	pitūbhi
Loc.	pitari	pitaresu
		pitūsu
Voc.	pita	pitaro
	pitā	

Remarks In the *Dat.* and *Gen plur.* of mātā and pitā, the *n* is doubled to compensate for the shortening of ū (long), hence matunnaṁ, mātūnam and pitunnam, pitūnam.

165 The words ending in

at   (*or* ant)
vat   (*or* vant)
mat   (*or* mant,) are mostly *adjectives*

and their declension will be given in the chapter on Adjectives.

We shall, however, give here the declension of a few **nouns,** in at *or* vant.

166.   DECLENSION OF **BHAVAṀ**—SIR

Stem in at (*or* ant)

Singular	*Plural*
Nom	bhavaṁ	bhavanto
	bhanto	bhavantā
		bhonto
Gen	bhavantassa	bhavataṁ
	bhavato	bhavantānaṁ
	bhoto	
Dat	bhavantassa	bhavataṁ
	bhavato	bhavantānaṁ
	bhoto	
Acc	bhavantaṁ	bhavante
	bhotaṁ	bhonte
Ins	bhavantena	bhavantehi
	bhavatā	bhavantebhi
	bhotā	
Abl	bhavatā	bhavantehi
	bhavantā	bhavantebhi
	bhotā	
Loc	bhavati	bhavantesu
	bhavante	
Voc	bho	bhavanto
	bhontā	bhonto
	bhante	bhante
		bhavantā

Remarks. (a) Bhavam is a polite term of address, and may be translated by "Your Honour."

(b) Native grammarians invariably use it as the sign of the Vocative case.

(c) The feminine, bhotī, "madam" is regularly declined after the ī declension feminine, (nadī)

167   DECLENSION OF ARAHAM, A SAINT.

Stem in at (or ant)

	Singular.	*Plural.*
Nom.	araham arahā	arahanto arahā
Gen.	arahato arahantassa	arahatam arahantānam
Dat.	arahato arahantassa	arahatam arahantānam
Acc.	arahantam	arahante
Ins	arahatā arahantena	arahantehi arahantebhi
Abl.	arahatā arahantā arahantasmā arahantamhā	arahantehi arahantebhi
Loc.	arahati arahante arahantasmim arahantamhi	arahantesu
Voc.	arahanta	arahanto

Similarly is declined *santa,* meaning a good man.

CHAPTER VI *

FORMATION OF FEMININE BASES OF NOUNS AND ADJECTVES

168 From what has been already said (116 *d*) about *grammatical gender* it will be easily understood that the gender of *substantives* will be better learned from the dictionary The student will already have remarked, however, that

169 All nouns the stem of which ends in *a* and the *Nom sing* in *o*, are Masculine

EXAMPLES

Stem	*Nom sing Masc*
sīha, lion	sīho
assa horse	asso
hattha the hand	hattho
dāra wife	daro

170 All nouns the stem of which ends in *a*, and the *Nom. sing* in *aṁ* are Neuter

EXAMPLES

Stem	*Nom sing Neuter*
citta the mind	cittaṁ
rūpa, an image	rūpaṁ
bhatta rice	bhattaṁ
hīta, benefit	hitaṁ
bhaya, fear	bhayaṁ

* This chapter has for the most part been adapted from the Niruttidīpanī.

171 All nouns the stem of which ends in *ā,* and the *Nom. sing.* in *ā,* are Feminine.

<div align="center">EXAMPLES</div>

Stem.	*Nom. sing. Fem.*
vācā, a word	vācā
nāvā, a boat	nāvà
sālā, a hall	sālā
gāthā, a stanza	gāthā
pūjā, worship	pūjā

Remarks. The Masculine nouns with stems in *ā,* (128), very few in number, are rarely met with. Although included by all native grammarians, as has already been remarked, in the Vowel-declension, they properly belong to the Consonantal-declension. For instance, the true stem of sā, a dog, is *san* (Sanskrit Cvan), that of mā, the moon, is *mas* (Sansk mās); again, the true stem of gandīvadhanva, Arjuna, is *gandīvadhanvan.*

172. All nouns whose stem ends in *ī* and the *Nom. sing.* also in *ī* are Feminine.

<div align="center">EXAMPLES</div>

Stem.	*Nom. sing. Fem.*
mahī, the earth	mahī
sīhī, lioness	sīhī
bhisī, a mat	bhisī
rājinī, a queen	rājinī
bhūmī, the earth	bhūmī

173. There are also some Masculine nouns whose *Nom. sing.* ends in *ī.* As a general rule, the Masc. nouns of this class are *adjectives* used substantively; they properly belong to the Consonantal-declension, and their stem ends in *ni.*

174 There are no Neuter nouns in I

175 Nouns the stem of which ends in *u* are either Masculine, Feminine or Neuter The gender is best learned from the dictionary

175 All pure substantives whose stem ends in *û* and the Nom sing also in *û* are Feminine

EXAMPLES

Stem	Nom sing Fem
camû an army	camu
pâdû a shoe	pâdu
sassû a mother-in law	sassû
bhû the earth	bhû
vidhu, daughter in law	vadhû

Remarks This class is not numerous

177 Masculine nouns the stem of which ends in *u* and the Nom sing in *û* are properly not pure substantives but *adjectives sometimes used substantively*

EXAMPLES

Stem Adjective	Substantival use	Nom sing Masc
abhibhû, mastering	chief conqueror	abhibhu
vedagû knowing the vedas	a sage a savant,	vedagû
maggaññû, knowing the Way	a saint	maggaññû

178 There are no Neuter nouns the stem of which ends in *û*

179 The above rules, though meagre, will somewhat help the student to discriminate the gender of nouns

180 As in other languages, many feminine substantives are derived from the base or stem of Masculine substantives by means of certain suffixes.

181   The suffixes used in Pāli to form feminine bases are

(1) ā, ikā, akā

(2) ī, ikinī

(3) nī, inī

(4) ānī

182   FEMININE BASES OF SUBSTANTIVES

183. Many Feminine bases are derived from Masculine ones ending in *a* by means of ā and ī

184   EXAMPLES WITH Ā

Remarks. Feminine bases formed with *ā* are not very numerous, and most of them can also be formed with *inī* or *ikā*

Masc. base.	Fem base
mānusa, a man	mānusā, a woman
assa, a horse	assā, a mare
kumbhakāra, a potter	kumbhakārā, a potter's wife
katapūtana, a demon	katapūtanā, a she-demon
vallabha, a favourite	vallabhā, a favourite woman

EXAMPLES WITH Ī.

185   *Remarks.* Feminine bases derived from the Masculine by means of ī are very numerous

Masc base.	Fem. base.
sīha, lion	sīhī, lioness
miga, deer	migī, doe
kumāra, boy, prince.	kumārī, girl, princess.
mānava, a young man.	mānavī, a young woman.
sāmanera, a novice	sāmanerī, a novice (fem)

186 The Feminine of many patronymics is also
formed by means of I

Masc base	Fem base
Kacchāyana	Kacchāyanī
Vāseṭṭha	Vāseṭṭhī
Gotama	Gotamī

187 Nouns in ka (mostly adjectives used substan
tively) form their Feminine in ikā or ikinī

Masc base	Fem base
Navika a boatman	nāvikā, nāvikinī
paribbājaka a wander	paribbājikā
ing ascetic	paribbājikinī
paṁsukūlika a monk	paṁsukūlikinī, paṁsu
wearing robes made	kulikā a nun wearing,
of picked-up rags	etc
kumāraka a boy	kumārikā a girl

188   EXAMPLES WITH INI

Masc base	Fem base
rājā king	rājinī, queen
kumbhakāra potter	kumbhakārinī potter's
	wife
miga deer	miginī doe
sīha lion	sīhinī lioness
yakkha, an ogre	yakkhinī an ogress

189   EXAMPLES WITH NĪ

Remarks The suffix nī is used after masculine
bases ending in i, ī and u, ū   The ī and ū of the
base are shortened before nī

Masc. base.	*Fem base.*
bhikkhu, Buddhist monk	bhikkhunī, Buddhist nun
bandhu, a relative	bandhunī, a female relative
patu, a wise man	patunī, a wise woman
dhammaññū, a pious man	dhammaññunī, a pious woman
daṇḍī, a mendicant	dandinī, a female mendicant
brahmacārī, one who lives the higher life, a religious student	brahmacārinī, a woman who lives, etc
hatthi, an elephant	hatthinī, female elephant

190   EXAMPLES WITH **ĀNĪ**

191. A few nouns form their Feminine by means of the suffix ānī.

Masc base	*Fem base.*
mātula, uncle,	mātulānī, aunt
vāruna, Varuna	varunānī
khattiya, a nobleman	khattiyānī, a noblewoman
ācariya, teacher	ācariyānī
gahapati, householder	gahapatānī, householder's wife

Remarks. Note that in *gahapati*, final *i* is dropped before *ānī*

192 Some nouns assume two or more Feminine forms.

EXAMPLES

Masc base	Fem base
atthākāma one wishing to be useful	atthakāmā atthakāmī, atthakāminī
kumbhakāra potter	kumbhakara, kumbha kāri kumbhakārinī
yakkha ogre	yakkhī, yakkhinī
nāga snake elephant	nāgī, nāginī
miga deer	migi miginī
sīha, lion	sīhī sīhinī
byaggha tiger	byagghī byagghinī
kāka a crow	kākī kakinī
mānusa a man	mānusa mānusī, mānusinī

193 The suffixes used for the formation of Adjectival Feminine bases are the same as those given above (181) that is —

194 Of Adjectives the stem of which ends in *a* some form their Feminine in *ā* some in *ī*

195 Adjectives ending in *i ī* and *u ū* form their Feminine by adding *nī* (189) before which long *ī* and *ū* are shortened

(For examples see Chapter VII, *Adjectives*)

CHAPTER VII
ADJECTIVES.
DECLENSION

196 Adjectives, like nouns, may be divided into those whose stem ends in a vowel and those the stem of which ends in a consonant

To the student who has mastered the declension of nouns that of adjectives will present no difficulties

Declension of Adjectives in **a**

197   Adjectives in *a* form their Feminine by means of ā *mostly*, some by means of ī.

198   The Neuter is obtained by adding *m* to the stem

199   The Masculine is declined like *deva* (122), the Feminine like kaññā (127) and the Neuter like rūpam (124)

Feminines in **i** *are declined like nadī* (139)

200   DECLENSION OF **BĀLA** (STEM), FOOLISH.

Singular.

Masculine	*Feminine.*	*Neuter.*
Nom bālo	bālā	bālam
Gen bālassa	bālāya	bālassa
Dat bālassa, bālāya	bālāya	bālassa, bālāya
Acc. bālam	bālam	bālam
Ins bālena	bālāya	bālena
Abl bālā bālasmā bālamhā bālato	bālāya	bālā bālasmā bālamhā bālato
Loc bāle bālasmiṅ bālamhi	bālāya bālāyam	bāle bālasmim bālamhi
Voc. bāla bālā	bālā bāle	bāla

Plural

	Masculine	Feminine	Neuter
Nom	bālā	bālā bālāyo	balāni bāla
Gen	bālānaṁ	bālānaṁ	bālānaṁ
Dat	bālānaṁ	bālānaṁ	bālānaṁ
Acc.	bāle	bāla bālāyo	bālāni bāle
Ins	bālehi bālebhi	balahi bālabhi	balehi bālebhi
Abl	bālehi balebhi	bālāhi bālābhi	balehi bālebhi
Loc	balesu	bālāsu	balesu
Voc	bala	bāla bālāyo	bālāni bāla

EXERCISE

Adjectives declined like deva kaññā and rūpaṁ

Stem	Masc	Fem	Neut
dura far	dūro	dūrā	duraṁ
taruna young	taruno	tarunā	tarunaṁ
dīgha long	dīgho	dīghā	dīghaṁ
rassa short	rasso	rassā	rassaṁ
gambhīra deep	gambhīro	gambhīrā	gambhīraṁ
pharusa harsh	pharuso	pharusā	pharusaṁ
sukkha, dry	sukkho	sukkhā	sukkhaṁ
āmaka raw	āmako	āmakā	āmakaṁ
pāpa, evil	pāpo	pāpa	pāpaṁ
khema, calm	khemo	khemā	khemaṁ

201. We give here only a few examples of Feminine Adjectives formed by means of ī from stems in *a*

păpa, 'evil	pāpo	pāpī·
taruna, young	taruno	tarunī
dīpana, illuminating	dīpano	dīpanī

Remarks As above said, these adjectives are declined like *nadī* and therefore present no difficulty.

202.   **Adjective in I (short)**

203 Adjectives ending in *ι* are declined like *kapι,* in the Masculine, and like *varι,* in the Neuter   The Feminine formed by means of *nι* is declined like *nadī*

204· DECLENSION OF **BHŪRI** (STEM) ABUNDANT.

Singular.

	Masculine	*Feminine.*	*Neuter.*
Nom	bhūri	bhūrinī	bhūri
Gen.	bhūrissa bhūrino	bhūriniyā	bhūrissa bhūrino
Dat	bhūrissa bhūrino	bhūriniyā	bhūrissa bhūrino
Acc.	bhūrim	bhūrinim	bhūrim
Ins.	bhūrinā	bhūriniyā	bhūrinā
Abl	bhūrinā bhūrismā bhūrimhā	bhūriniyā	bhūrinā bhūrismā bhūrimhā
Loc	bhūrismim bhūrimhi	bhūriniyā byūriniyam	bhūrismim bhūrimhi
Voc	bhūri	bhurinī	bhūri

Plural

	Masculine	Feminine	Neuter
Nom	bhurī	bhurīni	bhurīni
	bhurīyo	bhurīnīyo	bhurī
Gen	bhurīnaṃ	bhūrīnaṃ	bhurīnaṃ
Dat	bhurīnaṃ	bhūrīnaṃ	bhurīnaṃ
Acc	bhurī	bhurīni	bhurīni
	bhurīyo	bhurīnīyo	bhurī
Ins	bhurīhi	bhurīnihi	bhurīhi
	bhurībhi	bhārīnibhi	bhurībhi
Abl	bhurīhi	bhurīnihi	bhurīhi
	bhurībhi	bhurīnibhi	bhurībhi
Loc	bhurīsu	bhurīnisu	bhurīsu
Voc	bhurī	bhurīni	bhurīni
	bhurīyo	bhurīnīyo	bhurī

₂05   Adjectives in ī (long)

₂06   A numerous class of masculine adjectives are derived from nouns by means of suffix ī [an adjectival suffix not to be confounded with the feminine suffix ī (181 2 195)]

EXAMPLES

Substantives	*Adjectives*
pāpa sin	pāpī, sinful
dhamma religion	dhammī religious pious
māna pride	mānī proud
soka sorrow	sokī sorrowful
roga sickness	rogī sick
makkha hypocrisy	makkhī hypocritical

207   The masculine is declined like daṇḍī

208. The feminine is formed by adding *nī*, before which final *ī* is shortened; it is declined like *nadī*.

209. In the neuter final *ī* is shortened to *ı* and is declined like *vāri*.

210.   DECLENSION OF **ESI,** WISHING.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	esī	esinī	esı
Gen.	esissa	esiniyā	esissa
	esino		esino
Dat.	esissa	esiniyā	esissa
	esino		esino
Acc.	esim	esinim	esim
Ins.	esinā	esiniyā	esinā
Abl	esinā	esiniyā	esinā
	esismā		esismā
	esimhā		esimhā
Loc	esismim	esiniyā	esismim
	esimhi	esiniyam	esimhi
Voc.	esī	esinī	esı

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	esī	esinī	esīni
	esino	esiniyo	esī
Gen.	esīnam	esinīnam	esīnam
Dat.	esīnam	esinīnam	esīnam
Acc.	esī	esinī	esīni
		esiniyo	esī
Ins.	esīhi	esinīhi	esīhi
	esībhi	esinībhi	esībhi
Abl.	esīhi	esinīhi	esīhi
	esībhi	esinībhi	esībhi
Loc.	esīsu	esinīsu	esīsu
Voc.	esī	esinī	esī

Decline like *esi*

Masculine	Feminine	Neuter
ekākī solitary	ekakini	ekaki
cārī roaming	cārinī	cāri
ekakkhī one-eyed	ekakkhinī	elakkhi
macchari niggardly	macchārinī	macchari
surī, wise	surinī	sūri
jayī victorious	javinī	jayi

211 **Adjectives in u (short)**

212 These are declined in the masculine like *bhikkhu*, in the feminine like *nadī* and in the neuter like *cakkhu*

213 The feminine base is formed by the addition of *nī*

214 DECLENSION OF **GARU** (FEM.)—HEAVY

Singular

	Masculine	Feminine	Neuter
Nom	garu	garunī	garu
Gen	garussa	garuniyā	garussa
	garuno		garuno
Dat	garussa*	garuniyā	garussa
	garuno		garuno
Acc	garuṁ	garuniṁ	garuṁ
Ins	garunā	garuniyā	garunā
Abl	garunā	garuniyā	garunā
	garusnā		garusmā
	garumhā		garumhā
Loc	garusmiṁ	garuniyā	garusmiṁ
	garumhi	garuniyaṁ	garumhi
Voc	garu	garuni	garu

Plural

Masculine.	Feminine	Neuter.
Nom. garū	garunī	garūni
garavo	garuniyo	garū
Gen. garūnam	garuninam	garūnaṁ
Dat. garūnam	garunīnam	garūnam
Acc. garū	garunī	garūni
garavo	garuniyo	garū
Ins. garūhi	garunīhi	garūhi
garūbhi	garunībhi	garūbhi
Abl. garūhi	garunīhi	garūhi
garūbhi	garunībhi	garūbhi
Loc garūsu	garunīsu	garūsu
Voc. garū	garunī	garūni
garavo	garuniyo	garū

Decline like garu

Masculine.	Feminine.	Neuter.
bahu, many	bahunī	bahu
sādu, agreeable	sādunī	sādu
sādhu, good	sādhunī	sādhu
dattu, stupid	dattunī	dattu

215.   **Adjectives in ū (long.)**

216. Adjectives in ū form their feminine by means of *nī*, ū being shortened before it.

217. They are declined, in the masculine, like *sayambhū* in the feminine like *nadī*, and in the neuter like *cakkhu*.

218   DECLENSION OF **VIÑÑŪ** WISE.

Singular

	Masculine	Feminine	Neuter
Nom	viññū	viññunī	viññu
Gen	viññussa	viññuniya	viññussa
	viññuno		viññuno
Dat	viññussa	viññuniya	viññussa
	viññuno		viññuno
Acc	viññuṁ	viññuniṁ	viññuṁ
Ins	viññunā	viññuniya	viññunā
Abl	viññuna	viññuniyā	viññuna
	viññusmā		viññusmā
	viññumhā		viññumhā
Loc	viññusmiṁ	viññuniya	viññusmiṁ
	viññumhi	viññuniyaṁ	viññumhi
Voc	viññu	viññunī	viññu

Plural

	Masculine	Feminine	Neuter
Nom	viññū	viññunī	viññūni
	viññuvo	viññuniyo	viññu
Gen	viññunaṁ	viññunīnaṁ	viññunaṁ
Dat	viññunaṁ	viññunīnaṁ	viññunaṁ
Acc	viññū	viññunī	viññūni
	viññuvo	viññuniyo	viññu
Ins	viññuhi	viññunīhi	viññuhi
	viññubhi	viññunībhi	viññubhi
Abl	viññūhi	viññunīhi	viññūhi
	viññubhi	viññunībhi	viññūbhi
Loc	viññusu	viññunīsu	viññūsu
Voc	viññū	viññunī	viññūni
	viññuvo	viññuniyo	viññu

Decline like viññū

in the Masculine, Feminine and Neuter.

niddālū, sleepy   pabhū, powerful
mattaññū, temperate   kataññū, grateful

219. ADJECTIVES WITH CONSONANTAL BASES

220. Adjectives with consonantal bases are of three kinds :

(1) those the stem of which ends in **at** or **ant**.
(2)   ,,   ,,   ,,   **mat** or **mant**
(3)   ,,   ,,   ,,   **vat** or **vant,**

221. All the adjectives in mat, mant, and vat, vant, are formed from nouns by means of suffixes mā and vā (*whose original base* is mat *and* vat), which express *possession* of the quality or state indicated by the noun to which they are affixed.

222. It must, however, be remarked that *vā* and *mā* are not affixed indiscriminately. The following rule is invariable ·

(a) Suffix **vā** is added only to nouns ending in *a.*
(b) Suffix **mā** is always added to nouns ending in *i* and *u.*

a. EXAMPLES.

Noun.	*Adjective.*
māna, pride	mānavā, having pride, *viz.*, proud
guna, virtue	gunavā, having virtue, *viz.*, virtuous
bhoga, wealth	bhogavā, possessing wealth, *viz.*, wealthy
bala, strength	balavā, possessing strength, *viz.*, strong

b — EXAMPLES

Noun	Adjectives
suci, purity	sucima endowed with purity "ī, pure
sati thought	satima possessed of thought "ī, thoughtful
khanti patience	khantima, endowed with patience "ī patient
hetu, cause	hetuma, having a cause causal
bandhu relative	bandhuma having a relative

223 The Feminine is formed by adding ī to either of the bases "ic mat, mant or vat vant for instance

Stem	Masculine	Feminine
gunavat	gunava	gunavati
gunavant		gunavantī
jutimat	jutima	jutimati
jutimant		jutimantī

224 In the *Nom* *Acc* and *Voc* *sing*, the Neuter is formed by adding ṁ after va and mā the long *a* being shortened (4, 34) and ni to the stem in vant and mant for the *Nom* *Acc* and *Voc* *plural*

Stem	Masculine	Neuter	
		Singular	Plural
jutimant	jutimā	jutimaṁ	jutimantāni
gunavant	gunavā	gunavaṁ	gunavantāni

225. DECLENSION OF ADJECTIVES IN. AT OR ANT

**226. DECLENSION OF MAHĀ (STEM MAHAT, MAHANT)
GREAT, LARGE.**

Singular

	Masculine.	Feminine.	Neuter.
Nom	maham mahanto	mahatī mahantī	maham mahantam
Gen.	mahato mahantassa	mahatiyā mahantiyā	mahato mahantassa
Dat.	mahato mahantassa	mahatiyā mahantiyā	mahato mahantassa
Acc	mahantam	mahatiṁ mahantim	mahantam
Ins.	mahatā mahantena	mahatiyā mahantiyā	mahatā mahantena
Abl	mahatā mahantasmā mahantamhā	mahatiyā mahantiyā	mahatā mahantasmā mahantamhī
Loc	mahati mahante mahantasmim mahantamhi	mahatiyā mahantiyā mahatiyam mahantiyam	mahati mahante mahantasmiṁ mahantamhi
Voc	maham mahā maha	mahatī mahantī	maham mahā maha

Plural

	Masculine	Femine	Neuter
Nom	mahanto mahantā	mahati mahatiyo mahanti mahantiyo	mahantāni mahantā
Gen	mahatarh mahantānarh	mahatinarh mahantinarh	mahatarh mahantānarh
Dat	mahatarh mahantānarh	mahatinarh mahantinarh	mahatarh mahantānarh
Acc	mahante mahantā mahanto	mahati mahatiyo mahanti mahantiyo	mahantāni mahanta
Ins	mahantehi mahantebhi	mahatīhi mahatībhi mahantīhi mahantībhi	mahantehi mahantebhi
Abl	mahantehi mahantebhi	mahatīhi mahatībhi mahantīhi mahantībhi	mahantehi mahantebhi
Loc.	mahantesu	mahatīsu mahantīsu	mahantesu
Voc.	mahantā mahanto	mahatī mahatiyo mahanti mahantiyo	mahantāni mahantā

Remarks. (*a*) The declension of Mahā should be carefully studied, as all the *Present Participles*, in at and ant, as for instance *gaccham* or *gacchanto,·karam* or *karanto*, *pacam* or *pacanto*, are declined like it.

(*b*) We have already given (167) the declension of *araham* which, in the *Nom sing*, has also the form *arahā*.

(*c*) The word *santo* (167) meaning *a good man*, is similarly declined; the form *sabbhi*, however, is also found in the *Ins* and *Abl plural*

EXERCISE.

Decline like maham (stem mahat, mahant)

in the Masculine, Feminine and Neuter

caram, caranto (stem carat, carant) walking, roaming.
bhuñjam, bhuñjanto (stem bhuñjat, bbuñjant) eating.
karam, karanto (stem karat, karant) doing.
saram, saranto (stem . sarat, sarant) remembering
vasam, vasanto (stem vasat, vasant) living.
pucchaṁ, pucchanto (stem : pucchat, pucchant) asking.

227. Declension of Adjectives in Mat or Mant

228.   DECLENSION OF DHĪMĀ, WISE.

(STEM: DHĪMAT, DHĪMANT).

Singular.

	Masculine.	*Feminine*	*Neuter.*
Nom	dhīmā	dhīmatī	dhīmaṁ
	dhīmanto	dhīmantī	dhīmantaṁ

Singular

	Masculine	Feminine	Neuter
Gen	dhīmato	dhīmatiya	dhīmato
	dhīmantassa	dhīmantiyā	dhīmantassa
Dat	dhīmato	dhīmatiyā	dhīmato
	dhīmantassa	dhīmantiyā	dhīmantassa
Acc	dhīmaṁ	dhīmatiṁ	dhīmaṁ
	dhīmantaṁ	dhīmantiṁ	dhīmantaṁ
Ins	dhīmatā	dhīmatiya	dhīmatā
	dhīmantena	dhīmantiyā	dhīmantena
Abl	dhīmata	dhīmatiya	dhīmata
	dhīmantā	dhīmantiya	dhīmantā
	dhīmantasmā		dhīmantasmā
	dhīmantamhā		dhīmantamhā
Loc	dhīmati	dhīmatiyā	dhīmati
	dhīmante	dhīmantiyā	dhīmante
	dhīmantasmiṁ	dhīmatiyaṁ	dhīmantasmiṁ
	dhīmantamhi	dhīmantiyaṁ	dhīmantamhi
Voc	dhīmaṁ	dhīmati	dhīmaṁ
	dhīmā	dhīmanti	dhīmā
	dhīma		dhīma
	dhīmantā		dhīmanta
	dhīmanta		dhīmantā

Plural

Nom	dhīmantā	dhīmatī	dhīmantāni
	dhīmanto	dhīmatiyo	dhīmantā
	dhīmā	dhīmantī	
		dhīmantiyo	

Plural

	Masculine	Feminine	Neuter.
Gen.	dhīmatam dhīmantānam	dhīmatīnam dhīmantīnam	dhīmatam dhīmantānam
Dat	dhīmatam dhīmantānam	dhīmatīnam dhīmantīnam'	dhīmatam dhīmantānam
Acc	dhīmante	dhīmatī dhīmatiyo dhīmanti dhīmantiyo	dhīmantāni dhīmantā
Ins.	dhīmantehi dhīmantebhi	dhīmatīhi dhīmatībhi dhīmantīhi dhīmantībhi	dhīmantehi dhīmantebhi
Abl.	dhīmantehi dhīmentebhi	dhīmatīhi dhīmatībhi dhīmantīhi dhīmantībhi	dhīmantehi dhīmantebhi
Loc	dhīmantesu	dhīmatīsu dhīmantīsu	dhīmantesu
Voc	dhīmantā dhīmanto dhīmā	dhīmatī dhīmatiyo dhīmanti dhīmantiyo	dhīmantāni dhīmantā

EXERCISE

Decline like dhimā

(stem dhimat dhimant)

in the Masculine Feminine and Neuter

gomā (stem gomat gomant) a cattle owner

puttimā (stem: puttimat puttimant) having sons

khānumā (stem khānumat khānumant) having stumps

ketumā (stem ketumat ketumant) glorious victorious *lit* having banners

hetumā (stem hetumat hetumant) having a cause

cakkhumā (stem cakkhumat cakkhumant) enlightened

229 Declension of Adjectives in Vat or Vant

Remarks The declension of adjectives in *mat*, *mant* is the same as that of those in *mat, mant* the only difference being that of course *n* replaces *m* throughout

230 DECLENSION OF GUNAVĀ VIRTUOUS

(stem gunavat gunavant)

Singular

	Masculine	Feminine	Neuter
Nom	gunavā	gunavatī	gunavaṁ
	gunavanto	gunavantī	gunavantaṁ
Gen	gunavato	gunavatiyā	gunavato
	gunavantassa	gunavantiyā	gunavantassa
Dat	gunavato	gunavatiyā	gunavato
	gunavantassa	gunavantiyā	gunavantassa
Acc	gunavaṁ	gunavatiṁ	gunavaṁ
	gunavantaṁ	gunavantiṁ	gunavantaṁ

Singular

	Masculine	Feminine.	Neuter
Ins.	gunavatā	gunavatiyā	gunavatā
	gunavantena	gunavantiyā	gunavantena
Abl.	gunavatā	gunavatiyā	gunavatā
	guṇavantā	gunavantiyā	gunavantā
	gunavantasmā		gunavantasmā
	gunavantamhā		gunavantamhā
Loc	gunavati	gunavatiyā	gunavati
	gunavante	gunavatiyaṁ	gunavante
	gunavantasmiṁ	gunavantiyā	gunavantas-miṁ
	gunavantamhi	gunavantiyaṁ	gunavantamhi
Voc	gunavaṁ	gunavati	gunavaṁ
	gunavā	gunavantī	gunavā
	gunava		gunava
	gunavanta		gunavanta
	gunavantā		gunavantā

Plural.

Nom.	gunavantā	gunavati	gunavantāni
	gunavanto	gunavatiyo	gunavantā
	gunavā	gunavantī	
		gunavantiyo	
Gen.	gunavatam	gunavatīnam	gunavataṁ
	gunavantānam	gunavantīnam	gunavantānaṁ
Dat.	gunavatam	gunavatīnaṁ	gunavataṁ
	gunavantānaṁ	gunavantīnaṁ	gunavantānam
Acc.	gunavante	gunavati	gunavantāni
		gunavatiyo	gunavantā
		gunavantī	
		gunavantiyo	

	Masculine	Plural Feminine	Neuter
Ins	gunavantehi	gunavatīhi	gunavantehi
	gunavantebhi	gunavatībhi	gunavantebhi
		gunavantīhi	
		gunavantībhi	
Abl	gunavantehi	gunavatīhi	gunavantehi
	gunavantebhi	gunavatībhi	gunavantebhi
		gunavantīhi	
		gunavantībhi	
Loc.	gunavantesu	gunavatīsu	gunavantesu
		gunavantīsu	
Voc	gunavanta	gunavati	gunavantāni
	gunavanto	gunavatiyo	gunavantā
	gunavā	gunavanti	
		gunavantiyo	

231 There is another not very numerous class of Adjectives formed from *nouns* and *Roots* by means of suffixes **āvī** and **vī**

232 The original stem of *āvī* and *vī* is avin and vin and they therefore belong to the Consonantal declension Vī is used after nouns and āvī after roots

233 The Feminine is formed by adding the feminine suffix nī before which final long ī is shortened   i

234 In the Neuter final ī is shortened in the *Nom* and *Voc* singular in the plural before neuter suffix *ni* final ī remains unchanged

235 Vī, like ma and vā, expresses *possession*

EXAMPLES

					Neuter	
Noun	Adj	Masc	Fem	Sing	Plural	
medhā wisdom	medhāvī	medhāvini	medhāvi	medhāvinī		
√pass to see,	passāvī	passāvinī	passāvi,	passāvini		

The declension of these Adjectives presents no diffi_ culty. They are declined in the Masculine like *dandī*, in the Feminine like *nadī* and in the Neuter like *vāri*.

236. NEGATIVE ADJECTIVES

237 Negative Adjectives are obtained by prefixing to affirmative Adjectives the prefix *a* and *an*.

Remarks. *a* is used before a consonant, and *an* before a vowel.

EXAMPLES.

dīgha, long   ' adīgha, not long
ākula, turbid   anākula, not turbid, clear

COMPARISON

238. The Comparison of Adjectives is formed in two ways

(1) by adding *tara* for the Comparative and *tama* for the Superlative, to the Masculine bases of the Positive.

(2) by adding *iya* or *iyya* for the Comparative, and *ittha, issika* for the Superlative, to the Masculine bases of the Positive

239. The Comparative and Superlative are declined in the Masculine like *deva*, in the Feminine like *kaññā* and in the Neuter like *rūpam*

EXAMPLES.

(1) *tara, tama*

Positive	Comparative.	Superlative.
suci, pure	sucitara, purer	sucitama, purest
pāpa, evil	pāpatara, more evil	pāpatama, most evil
omaka, vile	omakatara, viler	omakatama, vilest
hari, green	haritara, greener	haritama, greenest

Remarks Of the above Comparative and Superlative bases the masculine is, sucitaro sucitamo, the feminine, sucitara sucitama, and the Neuter, sucitaram etc., etc.

(2) iya (iyya) ittha issika

Positive	Comparative	Superlative
pâpa evil	papiya more evil	pâpiṭṭha most evil
	papiyya, more evil	pâpissika, most evil
khippa quick	khippiya, quicker	khippiṭṭha quickest
	khippiyya, quicker	khippissika quickest
kaṭṭha bad	kaṭṭhiya worse	kaṭṭhiṭṭha, worst
	kaṭṭhiyya, worse	kaṭṭhissika, worst

240 With many, we should say most, adjectives, suffixes of (238-1) tara tama or of (2) iya iyya ittha, issika may be used interchangeably

EXAMPLES

pâpatara or pâpiya
kh ppatara or khippiya
papitamn or papiṭṭha or pâpissika, etc

241 The comparatives in iya iyya are declined like mano (159)

242 It will be remarked that before iya, iyya ittha and issika the *final vowel* of the Positive Adjective is dropped

243 Adjectives formed by means of the possessive suffixes ma (mat) vā (vat) (221) and vi vin (231) *drop these suffixes and the* vowel *which precedes them* before iya iyya, ittha and issika

EXAMPLES

(a) gunavā + ivo = guna + iyo = gun + iyo = guniyo,
Similarly gun-iyyo, guniyyo gun ittha etc

(b) medhāvī + iyo= medhā + iyo= medh +
iyo = medhiyo.

Similarly · medh-iyyo, medhiyyo, medh-ittha,
medhittha, etc

(c) satimā + iyo = sati + iyo = sat + iyo =
satiyo.

Similarly   sat-iyyo=satiyyo, sat-ittha, =satittha,
etc.

244. *Tara* may be superadded to the Superlative
ittha, as   pāpitthatara.

245 The *Acc. sing.* of most Adjectives is used *adverbially.*

<div align="center">EXAMPLES.</div>

Adjective.	*Adverb.*
khippa, quick	khippam, quickly
sukha, happy	sukham, happily
sigha, swift	sīgham, swiftly
manda, stupid	mandam, stupidly

246. The Absolute Superlative is formed by
prefixing *ati* to the Positive adjective ·
   atikhippa, very quick, extremely quick, too quick.
   atippasattha, very excellent.
   atithoka, very little, too little, excessively little.

247. Some Adjectives form their Comparison
irregularly.

Positive	*Comparative.*	*Superlative.*
antika, near	nediya, nearer	neditha, nearest
bālha, strong	sādhiya, stronger	sādhittha; strong-
	sādhiyya, stronger	est
appa, few	kaniya, fewer	kanittha, fewest

Positive	Comparative	Superlative
yuva young	kaniya younger	kaniṭṭha, youngest
vuddho old	jeyya older	jeṭṭha oldest
passattha ex-cellent good	seyya better	seṭṭha most excel-lent, best
garu, heavy	gariya heavier	gariṭṭha heaviest

248 Any substantive is used in the sense of an adjective when it is the last member of a Bahubbihi compound (*see* chapter on *Compounds Bahubbihi*) qualifying a noun or pronoun *expressed or understood*

249 The noun thus used whether Feminine or Neuter assumes the form of the Masculine

EXAMPLES

Noun	as Adjective
(i) dassanaṁ, (neut.) looking	ruddhadassano kumbhilo a fierce looking crocodile
(ii) janghā, (fem) leg	dighajangho puriso a long legged man
(iii) paññā (fem) wisdom	mahapañño h a v i n g great wisdom very wise
(iv) sīlaṁ (neut) morality	sampannasīlo one who is full of morality moral virtuous
(v) hattho (masc) hand	chinnahatthena purisena kato done by a man whose hands have been cut off

CHAPTER VIII.

250   NUMERALS.

The Numerals are as follows .

251.   *Cardinals.*   *Ordinals.*

1,	eka, one	pathama, first
2,	dve, two	dutiya, second
3,	tayo, three	tatiya, third
4,	cattāro	catuttha, turīya
5,	panca	pañcatha, pañcama
6,	cha	chattha, chatthama
7,	satta	sattha, sattama
8,	attha	atthama
9,	nava	navama
10,	dasa, rasa, lasa lara	dasma
11,	ekārasa, ekādasa	ekarasama
12,	bārasa, dvārasa	bārasama
13,	tedasa, terasa, telasa	tedasama
14,	catuddasa, cuddasa, coddasa	catuddasama
15,	pañcadasa pannarasa pannarasa	pañcadasama
16,	solasa, sorasa	solasama
17,	sattadasa sattarasa	sattadasama
18,	atthādasa atthārasa	atthādasama
19,	ekūnavīsati ekūnavisam	ekūnavisatima

	Cardinals	Ordinals
20	vīsati vīsaṁ	vīsatima
21,	ekavīsati	ekavīsatima
	ekavīsaṁ	
22,	dvāvīsati	dvāvīsatima
23	tevīsati	tevīsatima
24	catuvīsati	catuvīsatima
25	pañcavīsati	pañcavīsatima
26,	chabbīsati	chabbīsatima
27	sattabīsati	sattabīsatima
	sattavīsati	
28,	aṭṭhavīsaṁ	aṭṭhavīsatima
29	ekūnatiṁsati	ekūnatiṁsatima
	ekūnatiṁsaṁ	
30,	tiṁsati tiṁsaṁ	tiṁsatima
31,	ekatiṁsati	ekatiṁsatima
32	dvattiṁsati	dvattiṁsatima
40	cattālīsaṁ	cattālīsatima
	cattārīsaṁ	
50	paññāsa,	paññāsama
	paññāsaṁ	
60	saṭṭhi	saṭṭhima
70	sattati	sattatima
80	asīti	asītima
90,	navuti	navutima
100	sataṁ	satama
200,	bāsataṁ	bāsatama
	dvasataṁ	
1000,	sahassaṁ	sahassama
10000	dasasahassaṁ	dasasahassama
10 000000,	koṭi	koṭima

252. (1) CARDINALS

253. *Eka,* one, is in the singular very often used in an indefinite sense, meaning : *a certain, a·* as.

> eko nāviko, a boatman, a certain boatman.
>
> ekā kumārikā, a princess, a certain princess.

In the plural, it means : *some,* as,

> eke purisā, some men ..
>
> ekā mānusinī, some women...

254. The cardinals, eka, taya and cattāro are declined in the *plural* in the three genders · eka, alone of course, having *singular* forms

255 DECLENSION OF **EKA**, ONE

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom	eko	ekā	ekam
Gen	ekassa	ekissā ekissāya	ekassa
Dat.	ekassa	ekissā eksisāya	ekassa
Acc.	ekam	ekam	ekam
Ins	ekena	ekāya	ekena
Abl.	ekasmā ekamhā	ekāya	ekasmā ekamhā
Loc	ekasmim ekamhi	ekāya ekissam	ekasmim ekamhi
Voc.	eka	eke	eka

Plural

	Masculine	Feminine	Neuter
Nom	eke	ekā	ekāni
		ekāyo	
Gen	ekesaṁ	ekasaṁ	ekesaṁ
Dat	ekesaṁ	ekasaṁ	ekesaṁ
Acc	eke	ekā	ekāni
		ekāyo	
Ins	ekehi	ekāhi	elehi
	ekebhi	ekabhi	ekebhi
Abl	ekehi	ekāhi	ekehi
	ekebhi	ekabhi	ekebhi
Loc	ekesu	ekasu	ekesu
Voc	eke	ekā	ekāni
		ekāyo	

Remark The above declension is chiefly *prono minal* (*See* Pronouns *Chapter* IX)

250. **DECLENSION OF TAYO THREE**

	Masculine	Feminine	Neuter
Nom	tayo	tisso	tīṇi
Gen	tinnaṁ	tissannaṁ	tinnaṁ
	tinnannaṁ	tissaṁ	tinnannaṁ
Dat	tinnaṁ	tissannaṁ	tinnaṁ
	tinnannaṁ	tissaṁ	tinnannaṁ
Acc	tayo	tisso	tīṇi
Ins	tīhi	tīhi	tīhi
	tībhi	tībhi	tībhi
Abl	tīhi	tīhi	tīhi
	tībhi	tībhi	tībhi
Loc	tīsu	tīsu	tīsu

257   DECLENSION OF **CATTĀRO, CATURO,** FOUR

	Masculine.	Feminine.	Neuter.
Nom.	cattāro caturo	catasso	cattāri
Gen.	catunnam	catassannam cattassam	catunnam
Dat	catunnam	catassam catassannam	catunnam
Acc.	cattāro caturo	catasso	cattāri
Ins.	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi
Abl	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi
Loc.	catūsu	catūsu	catūsu

258. (a) In composition, the base of *tayo*, is *ti*, as, tilokahitada, bestowing benefits on the three worlds.

(b) Not seldom, *tri* also is met with trikumbhanagaram, the "Three-Hillock-City" (Rangoon)

(c) The base of cattāro in camposition is *catu* before a consonant, the consonant being often reduplicated; and *catur* before a vowel

     catumukho, having four faces
     catuppado, a quadruped
     catuparisam, the four assemblies
     caturangī (catu. r . angī), having four divisions.
     caturasso (catu . r . asso), having four corners,
       quadrangular.

259 The Dual has completely disappeared in Pali the only two vestiges that have come down to us being *dve* or *duve* two, and *ubho* both But even in these two words the student will remark that the inflection of the plural has almost entirely superseded that of the dual

260 Dve or duve and ubho are of the three genders and used in the plural only

	dve two	ubho both
Nom	dve	ubho
	duve	ubhe
Gen	dvinnaṁ	ubhinnaṁ
	duvinnaṁ	
Dat	dvinnaṁ	ubhinnaṁ
	duvinnaṁ	
Acc	dve	ubho
	duve	ubhe
Ins	dvihi	ubhohi ubhobhi
	dvibhi	ubhehi ubhebhi
Abl	dvihi	ubhohi, ubhobhi
	dvibhi	ubhehi, ubhebhi
Loc.	dvisu	ubhosu ubhesu

261 (a) The base of dve duve in composition is *dvi* and also *di* *du* and *dve*

dvijo twice born a brahmin
dvijivho double tongued a snake
dvipo drinking twice an elephant
dipako two legged a biped
diguno two fold
duvidho, of two kinds
dvebhûmako having two stories
dvepakkho two factions or parties

(b) *dva*, *dvā* are also used as the bases of dve, but chiefly in composition with other numbers

> dvattikkhattum (dva-ti-khattum), two or three times
>
> dvatimsati, thirty-two
> dvāsatthi, sixty-two
> dvāvīsati, twenty-two

(c) *bā* is similarly used as a base.

> bārasa, bādasa, twelve
> bāvīsati, twenty-two

262 *Pañca* five, is, like dve, of the three genders. It is declined as follows ·

> Nom. pañca
> Gen. pañcannam
> Dat. pañcannam
> Acc   pañca
> Ins   pañcahi
> Abl. pañcahi
> Loc   pañcasu

263. The other numbers, up to 18 included, are also of the three genders, and are declined as follows

Nom. Acc and *Voc*	*Gen.* and *Dat.*	*Ins.* and *Abl.*	*Loc.*
six, cha	channam	chahi	chasu
seven, satta	sattannam	sattahi	sattasu
eight, attha	atthannam	atthahi	atthasu
nine, nava	navannam	navahi	navasu
ten, dasa	dasannam	dasahi	dasasu

264 The numerals from 11 to 18 are declined in exactly the same way

265 Here it must be observed that 10 has three forms *dasa rasa lasa* the last two being used only in composition with other numerals *lasa* is also found.

266 The numerals from 19 to 99 are *feminine*, as they are formed by prefixing the numerals from 1 to 9 to the *decades* the decades are here given separately

20 vīsati vīsa	50 paññāsa pannasa
30, tiṁsati, tiṁsa	60 saṭṭhi
40 cattalīsa cattalīsa	70 sattati
cattārīsa, tālīsa talīsa	80, asīti
	90 navuti

267 The numerals ending in ı are declined like the feminines in ı (jāti ratti)

268 Those in *a* take in the *Nom* sometimes the form in *ā* like kaññā but usually they assume in the *Nom* the neuter form in aṁ

269 The following will serve as a model for the declension of numerals from 1 to 19 —

DECLENSION OF **VĪSATI**, 20.

Nom and Voc	Acc	Gen and Dat	Inst and Abl	Loc
1st form				
vīsam vīsn	vīsaṁ	vīsaya	vīsāya	vīsāya
				vīsāyaṁ
2nd form				
vīsati	vīsatiṁ	vīsatiyā	vīsatiyā	vīsatiyā
				vīsatiyaṁ

Remark. Numerals in *ı* follow the 2nd form, and those in *a* the 1st form.

270. To express full decades but one, as 19, 29, 29 etc., *ekūna* (eka, one + ūna, dificient by) is prefixed to the decades, as

ekūnavīsatı, 19, *viz*., 20 deficient by one

ekūnatimsa, 29, *viz.*, 30 deficient by one, etc.

271. The very high numerals as, koti *ten millions;* pakoti, *one hundred billions,* etc , are declined like *vīsatı.*

272 *Satam* 100, *sahassam* 1000, *lakham* 100,000, are neuter substantives, and therefore declined as such on the model of rūpam (124)

273   (II) ORDINALS.

274 The Ordinals are formed from the Cardinals, from 5 upwards by means of the suffix *ma*

Cardinal.	*Ordinal.*
5, pañca	pañcama, 5th
6, cha	chama, 6th
7, satta	sattama, 7th
8, attha	atthama, 8th

etc.

275. Ordinals 5th, 6th and 7th, have two forms :

5th, pañcatha, pañcama

6th, chattha, chatthama

7th, satta, sattama

276 From 5 upwards the Ordinals form their feminine by means of suffix ī (181, 2) and their neuter is formed in *aṁ* They are therefore declined like *devo*, *naḍī* and *rūpaṁ*

EXAMPLES

Masc Nom	Fem Nom	Neut. Nom.
pañcamo	pañcamī	pañcamaṁ
chaṭṭhamo	chaṭṭhamī	chaṭṭhamaṁ
sattamo	sattamī	sattamaṁ
aṭṭhamo	aṭṭhamī	aṭṭhamaṁ
	etc	

277 From 11 upwards, however the Cardinals themselves are not seldom used as Ordinals, so that we have the choice of two forms, and can say either,

ekarasa	11th *or* ekārasama 11th
pañcadasa,	15th *or* pañcadasama 15th
catuvīsati	24th *or* catuvīsatima 24th
	etc

278 The first four Ordinals are as follows

Masc Nom	Fem Nom	Neut Nom.
paṭhamo	paṭhama	paṭhamaṁ
dutiyo	dutiya	dutiyaṁ
tatiyo	tatiyā	tatiyaṁ
catuttho	catuttha	catutthaṁ

Remark They are consequently declined like deva, kaññā and rūpaṁ

279 (III) ADVERBIAL DERIVATIVES FROM NUMERALS.

280. Many important adverbs are derived from numerals by means of some suffixes

281. By means of suffix dhā are formed adverbs signifying : *ways, times, fold,* and sometimes *kinds*

EXAMPLES.

ekadhā, once

dvidhā, in two ways, in two, of two kinds

tidhā, in three ways; three-fold, in three parts

282. The word gūna, though not a suffix, is often employed like dhā with the meanings of *times, fold.* In the sense of *times,* it generally takes the neuter form in aṁ

EXAMPLES.

dasagunam, ten times, or ten-fold

tigunaṁ, three times, or three-fold

catugunaṁ, four times; or four-fold

Remark In the sense of *fold*, the compound being an *Adjective,* is treated as such and is declined like deva, kaññā and rūpam.

283. dhā is also used in the same way after a few adjectives :

bahudhā, in many ways

anekadhā, in more than one way

284 Distributive adverbs are formed from numerals by means of suffix *so* (Sansk *cas*)

EXAMPLES

ekaso,   one by one

pañcaso five by five

285 From khattuṁ multiplicative adverbs are formed

EXAMPLES

dvikkhattuṁ twice

sattakkhattuṁ, seven times

satasahassakkhattuṁ one hundred thousand times

286 The two following suffixes from substantives and adjectives, *ka* and *ya*, form collective nouns and adjectives

EXAMPLES

catukka, four fold, consisting of four a collection of four things, a place where four roads meet

dvaya, of two sorts consisting of two, a pair

dvika, duka, consisting of two a pair

tika taya tayi consisting of three a triad, etc.

287 There is an adverb meaning *once*, *at once* never used in composition with numerals it is *sakiṁ*, (Sansk *sakṛt*) When used before words beginning with a vowel it sometimes takes the forms *sakid* or *sakad*

EXAMPLES

sakiṁ passanto seeing (him) once

sakiṁ yeva, at once, simultaneously

sakid eva, at once, simultaneously

sakadāgāmī (āgamī) returning once only

CHAPTER IX.

PRONOUNS, PRONOMINAL ADJECTIVES,

AND

PRONOMINAL DERIVATIVES

288.   (I) PERSONAL PRONOUNS.

289.   DECLENSION OF **AHAM**, I.

OF ALL GENDERS

Singular	*Plural.*
Nom. aham, I	mayam, we amhe, we vayam, we
Gen. mama, my, mine mayham, my, mine mamam, my, mine amham, my, mine	amhākam, our, ours amham, our, ours asmākam, our, ours no, our, ours
Dat mama, to me, for me mayham, to me, for me mamam, to me, for me amham, to me, for me me, to me, for me	amhākam to us, for us amham, to us, for us asmākam, to us, for us no, to us, for us
Acc mam, me mamam, me	amhe, us amhākam, us asme, us amhe, us no, us

	Singular	*Plural*
Ins	mayā, me, by me	amhehi, by us
		amhebhi, by us
		no, by us
Abl	maya me, from	amhehi, from us
	me	amhebhi from us
		no, from us
Loc.	mayi, in, on, upon	amhesu, in, on, upon us
	me	
		asmāsu in, on upon us
		asmesu, in on, upon us

Remarks (*a*) The singular base of aham is *mad* according to Sanskrit commentators it is properly *ma* and *mam* Pronominal derivatives are, however formed from the three bases *mad mam* and *ma* the latter sometimes with the *a* lengthened *mā* (*See Pronominal Derivation at the end of the present chapter*)

(*b*) The form *me* of the *Gen* , *Dat* *Ins* *Abl* *Sing* is enclitic it is never used at the beginning of a sentence

(*c*) The form *no* of the same cases in the plural is also enclitic and never used at the beginning of a sentence

(*d*) The *plural* base is *amha*, or *amhad*

290. DECLENSION OF **TVAṀ**, THOU

OF ALL GENDERS

	Singular	*Plural*
Nom	tvaṁ tyou	tumhe, you
	tuvaṁ, thou	
	taṁ thou	

	Singular	*Plural*
Gen	tava, thy, thine tavam, thy, thine tuyham, thy, thine tumham, thy, thine te, thy, thine	tumhākam, your, yours tumham, your, yours vo, your, yours
Dat.	tava, to thee, for thee tavam, to thee, for thee tuyham, to thee for thee tumham, to, thee, for thee te, to thee, for thee	tumhākaṁ, to you, for you tumham, to you, for you vo, to you, for you
Acc.	tavaṁ, thee taṁ, thee tuvam, thee tvam, thee tyam, thee	tumhe, you tumnākam, you vo, you
Ins.	tvayā, by thee tayā, by thee te, by thee	tumhehi, by you tumhebhi, by you vo, by you
Abl.	tvayā, from thee tayā, from thee tvamhā, from thee te, from thee	tumhehi, from you tumhebhi, from you vo, from you
Loc.	tvayi, in, on, upon thee tayi, in, on, upon thee	tumhesu, in, on, upon you

Remarks (a) The bases are *tad* and *ta* (sometimes lengthened to *ta*) in the *singular*

(b) tumha (tumhad) is the plural base

(c) *te* like *me* of *aham* is an enclitic form and never begins a sentence so is *vo* for the plural

(d) *vo* is also found in the *Nom* plural

(e) It will be remarked Pronouns have no forms for the *Vocative* case

291 (H) DEMONSTRATIVE PERSONAL PRONOUNS.

DECLENSION OF SO SĀ TAṀ THIS THAT
HE SHE IT

292   *Masculine*

so he this that

	Singular	*Plural*
Nom	so sa	te
Gen	tassa	tesaṁ tesānaṁ
Dat	tassa	tesaṁ tesānaṁ
Acc.	taṁ	te
Ins	tena	tehi, tebhi
Abl	tasmā, tamhā	tehi tebhi
Loc	tasmiṁ tamhi	tesu

293   *Feminine.*

sā. she this that

Nom	sā		tā, tāyo
Gen *and* Dat	tassā	Gen	tāsaṁ
	tassāya		tāsānaṁ
	tissā	Dat	tāsaṁ
	tissāya		tāsānaṁ
	tāya		

	Singular	*Plural.*
Acc	tam	tā, tāyo
Ins	tāya	tāhi, tābhi
Abl	tāya	tāhi, tābhi
Loc	tassam	tāsu
	tissam	
	tāyam	

294.   *Neuter*

tam, it, this, that

Nom.	tam, tad	tāni
Gen	tassa	tesam, tesānam
Dat	tassa	tesam, tesānam
Acc.	tam, tad	tāni
Ins	tena	tehi, tebhi
Abl	tasmā, tamhā	tehi, tebhi
Loc	tasmim, tamhi	tesu

Remarks. (a) In the *Gen*, *Dat*, *Abl* and *Loc.* singular for the *Masc.* and *Neut.*, a form from pronominal stem *a*, is also used *assa, asmā, asmim*, in the *Feminine* too, for the *Gen*, *Dat.* and *Loc* singular *assā, assam* (Loc)

(b) In the Neuter, the form *tad* is used mostly in compound words, as tad (=tam) karo = takkaro, "doing this," and also before a vowel

(c) It will have been remarked that the stem *ta*, 3rd personal pronoun (so, sā, tam), is also used as a demonstrative

nissa = tissa   naya = taya   nah tam
nena = tena   nassi = tassi   The rest of the
nam = tam   nissaya = tissaya   oblique cases
nasma = tasma   nassadi = tissadi   are like the
nasmah = tasmah   nayath = tayath   Masculine
ne = te   na = ti tayo
nehi = tehi   nalu = t thi
nesath = tesath   nasadi = tasath
nesu = tesu   nasu = tasu

296   The forms with *n* as above given are generally used when a noun which has been already mentioned, is referred to, as,

   tam khādāpessāmi nan 'ti   I'll make your eat *him* (*viz*, a monkey previously mentioned)

297   DEMONSTRATIVE PRONOUNS.

298   DECLENSION OF **ESO, ESĀ, ETAM**, THIS.

299   The student will readily perceive that the above Demonstratives are formed simply by prefixing *e* to *so, sā* and *tam*   They are declined exactly like so, sā, taṁ.

300   As in the case of so, sā and taṁ, so also with *eso, esā* and *etam*, the *t* may be replaced all through by *n*, so that we obtain the forms   *enena, enam. enāya*, etc, whose declension presents no difficulty whatever   These forms are also used in referring to a noun already mentioned

301   Eso, esā, etam may be translated by "that" sometimes

302   The neuter *etad* (= etam) is used in composition, or before a vowel

303   This Pronoun is also used pleonastically with a Personal Pronoun (294, *f*)

304. *e*, is considered as the base of Pronouns *ena eta*, etc.   It is much used in derivation

DECLENSION OF **AYAM**, THIS, THIS HERE.

305.   *Masculine*

	Singular	*Plural*
Nom	ayam	ime
Gen.	assa	imesānam, imesam
	imassa	esānam, esam

	Singular	*Plural*
Dat	assa	imesaṁ, imesaṁ
	imassa	esanaṁ esaṁ
Acc	imaṁ	ime
Ins	anena	imehi imebhi
	imini	ehi ebhi
Abl	asmā imasmā	imehi imebhi
	imamhā	ehi ebhi
Loc	asmiṁ imasmiṁ	imesu esu
	imamhi	

306   *Feminin*

Nom	ayiṁ	imā
		imāyo
Gen	assāya assā	imisaṁ
	imissāya imissā	imisaṁ
	imāya	
Dat	assāya assā	imāsanaṁ
	imissāya imissā	imāsaṁ
	imāya	
Acc	imaṁ	imā
		imāyo
Ins	imāya assā	imāhi
	imissā	imābhi
Abl	imāya, assā	imāhi
	imissā	imābhi
Loc	assaṁ imissaṁ	imāsu
	assā imissā	
	imāyaṁ imāya	

307.   *Neuter*

	Singular	*Plural*
Nom.	idam, imam	imāni
Gen	imassa, assa	imesaṃ, imesānam
		esānam, esam
Dat.	imassa, assa	imesam, imesānam
		esānam, esam
Acc.	idam, imam	imāni
Ins	iminā, anena	imehi, imebhi
		ehi, ebhi
Abl.	imasmā, amhā	imehi, imebhi
	asmā	ehi, ebhi
Loc.	imasmim, asmim	imesu, esu
	imamhi	

Remarks. (*a*) The student will remark that the declension of *ayam* is based on two stems **a** and **i**

(*b*) Ayam is used substantively as well as pronominally

DECLENSION OF **ASU**, THAT

308   *Masculine*

	Singular	*Plural*
Nom.	asu	amū, amuyo
Gen.	amussa, adussa	amūsam
	amuno	amūsānam

	Singular	*Plural*
Dat	amussa adussa	amusaṁ
	amuno	amusānaṁ
Acc	amuṁ	amu amuyo
Ins	amunā	amuhi
		amubhi
Abl	amusma amumha	amuhi
	amunā	amubhi
Loc	amusmiṁ	amusu
	amumhi	

309   *Feminine*

	Singular	*Plural*
Nom	asu	amu amuyo
Gen	amussā	amusaṁ
	amuya	amusānaṁ
Dat	amussā	amusaṁ
	amuya	amusanaṁ
Acc.	amuṁ	amu amuyo
Ins	amuya	amuhi amubhi
Abl	amuya	amuhi, amubhi
Loc	amussaṁ	amusu
	amuyaṁ	

310   *Neuter*

	Singular	*Plural*
Nom	aduṁ amum	amuni amu
Gen	amussa adussa	amusaṁ amusānaṁ

307   *Neuter*

	Singular	*Plural*
Nom	ıdam, ımam	ımānı
Gen	ımassa, assa	ımesaṃ, ımesānam
		esānam, esam
Dat.	ımassa, assa	ımesam, ımesānam
		esānam, esam
Acc	ıdam, ımam	ımānı
Ins	ımınā, anena	ımehı, ımebhı
		ehı, ebhı
Abl.	ımasmā, amhā	ımehı, ımebhı
	asmā	ehı, ebhı
Loc	ımasmım, asmım	ımesu, esu
	ımamhı	

Remarks (*a*) The student wıll remark that the de-
clensıon of *ayam* ıs based on two stems   **a** and **i**

(*b*) Ayam ıs ụsed substantıvely as well as pro-
nomınally

DECLENSION OF **ASU**, THAT

308   *Masculıne*

	Sıngular	*Plural*
Nom.	asu	amū, amuỵo
Gen	amussa, adussa	amūsam
	amuno	amūsānam

	Singular	*Plural*
Dat	amussa, adussa	amusaṁ
	amuno	amusanaṁ
Acc	amuṁ	amu amuyo
Ins	amuna	amuhi
		amubhi
Abl	amusma amumha	amuhi
	amunā	amubhi
Loc	amusmiṁ	amusu
	amumhi	

309

	Feminine	
Nom	asu	amu amuyo
Gen	amussa	amusaṁ
	amuyā	amusanaṁ
Dat	amussā	amusaṁ
	amuyā	amusanaṁ
Acc	amuṁ	amu amuyo
Ins	amuyā	amuhi amubhi
Abl	amuyā	amuhi, amubhi
Loc	amussaṁ	amusu
	amuyaṁ	

310

	Veuter	
Nom	aduṁ amuṁ	amuni amu
Gen	amussa, adussa	amusaṁ amusanaṁ

	Singular	*Plural.*
Dat	amussa, adussa	amūsaṁ, amūsānam
Acc	aduṁ, amum	amūni, amū ᷃ ͨ
Ins.	amunā	amūhi
		amūbhi
Abl	amusmā, amumhā	amūhi
	amunā	amūbhi
Loc	amusmiṁ	amūsu
	amumhi	

Remarks (*a*) Some native grammarians also give *amu* for the *Nom Sing* in the Masculine and Feminine

(*b*) It will be noticed that the stem is *amu*, in the *Neuter*, there are a few forms on the stem *adu*

(*c*) To express *such*, *so and so*, ka is added to the stem, as, asuka, amuka

(*d*) The forms asuka and amuka are often used to express some contempt

(*e*) These two forms have in the plural *Masc and Neut Acc asuke, amuke*

311   RELATIVE PRONOUNS

DECLENSIONS OF **YO, YĀ, YAM**

312 Masculine **yo,** who, he who, whoever, what.

	Singular.	*Plural*
Nom	yo	ye
Gen	yassa	yesam

	Singular	*Plural*
Dat	yassa	yesaṁ
Acc	yaṁ	ye
Ins	yena	yehi
		yebhi
Abl	yasmu	yehi
	yamha	yebhi
Loc	yasmiṁ	yesu
	yamhi	

313 Feminine **yā** she she who whoever what

Nom	yā	yā yāyo
Gen	yāya yassa	yāsaṁ
Dat	yāya yassa	yāsaṁ
Acc	yaṁ	yā yāyo
Ins	yāya	yāhi yābhi
Abl	yāya	yāhi yābhi
Loc	yāyaṁ yassaṁ	yāsu

314 Neuter **yam** it which that which

Nom	yaṁ yad	yāni
Gen	yassa	yesaṁ
Dat	yassa	yesaṁ
Acc	yaṁ yad	yāni
Ins	yena	yehi yebhi
Abl	yasma yamha	yehi yebhi
Loc	yasmiṁ yamhi	yesu

Remarks (a) For the sake of greater emphasis the Personal Pronouns and also *so ayaṁ* and *eso* are used pleonastically with *yo*

(b) Yo is used with *koci* (323), in the three Genders, as yo koci, yena kenaci, yaṁ kiñci, etc , both pronouns together meaning whosoever, whoever, whatever, anyone, anything, etc

(c) The form *yad* of the Neuter singular, is used before vowels and in composition

(d) The base of yo is *ya*

315. INTERROGATIVE PRONOUNS

DECLENSION OF **KO, KĀ, KIM**

316   Masculine, **ko**, who ? what ?

	Singular	*Plural*
Nom	ko	ke
Gen	kassa, kissa	kesam, kesānam
Dat	kassa, kissa	kesam, kesānam
Acc	kam	ke
Ins	kena	kehi, kebhi
Abl	kasmā, kamhā	kehi, kebhi
Loc	kasmim, kamhi	kesu
	kismim, kimhi	

317   Feminine, **kā**, who ? what ?

Nom	kā	kā, kāyo
Gen	kāya, kassā	kāsam, kāsānam
Dat	kāya, kassā	kāsam, kāsānam
Acc.	kam	kā, kāyo
Ins	kāya	kāhi, kābhi
Abl	kāya	kāhi, kabhi
Loc.	kāya, kassā	kāsu
	kāyam, kassam	

318   Neuter, **kiṁ**, what ?

Singular   *Plural*

Nom	kiṁ		kāni
Gen	kissa kassa		kesaṁ kesānaṁ
Dat	kissa kassa		kesaṁ, kesanaṁ
Acc	kiṁ		kāni
Ins	kena		kehi kebhi
Abl	kasma, kamha		kehi kebhi
Loc	kismiṁ, kimhi		kesu
	kasmiṁ, kamhi		

Remarks (a) The base of ko assumes several forms ka ku (kud) ki (kid)

(b) kud and kid are used before vowels and in composition

319   INDEFINITE PRONOUNS.

320 The Indefinite Pronouns are formed by adding *ci* (cid) *api* and *cana* to the *Interrogative Pronouns*

321 *ci*, or before a vowel *cid* is the suffix most commonly used to form these pronouns

32_ *canaṁ = cana* is also found both are sometimes shortened to *ca*

DECLENSION OF **KOCI, KĀCI** AND **KAÑCI**

323 Masculine **koci** any, some anyone

Singular   *Plural*

Nom	koci	keci
Gen	kassaci	kesañci
Dat	kassaci	kesañci
Acc	kañci kiñci	keci

	Singular	*Plural*
Ins	kenaci	kehici
Abl	kasmāci	kehici
Loc	kasmiñci, kamhici	kesuci
	kismiñci, kimhici	kesuci

324   Feminine **kāci**, any, some, anything

	Singular	*Plural*
Nom	kāci	kāci, kāyoci
Gen.	kāyaci, kassāci	kāsañci
Dat	kāyaci, kassāci	kāsañci
Acc	kañci	kāci, kāyoci
Ins	kāyaci	kāhici
Abl	kāyaci	kāhici
Loc	kāyaci, kāyañci	kāsuci
	kassañci	

325   Neuter, **kinci**, any, some, anything

The Neuter is declined like the Masculine except ·

	Singular	*Plural*
Nom Acc	kiñci	kānici

326 By placing *na*, not, before the Indefinite Pronouns we get the meanings none, no one, nothing, etc

326. *ci*, *cana*, may also be placed after *adverbs*, to give them an indefinite sense, as

kuhiṁ, where?   kuhiñci, kuhiñcanam, anywhere.

kudā, when?   kudācanam, ever, sometimes

kadā, when?   kadāci, sometimes

OTHER PRONOUNS.

328 *Attā*, self own ownself (154) is very much used as a Reflexive Pronoun so also are *ātumā* self, own etc which is but another form of attā and very rarely used in Buddhist writings *tuma* having the same meaning is still less frequent

329 In composition the bases are *atta atuma* and *tuma*

330 *sayaṁ*, oneself by oneself and *sāmaṁ* self both indeclinable are often used as Reflexive Emphatic Pronouns

331 attā ātumā and tuma are properly nouns used pronominally

332 A few other nouns are thus used pronominally the following are the most usual

333 *bhavaṁ* lord sir (166) It is a very respectful term of address used for the Second Pers Pronoun the verb is put in Third Person

334 *Ayya* lord master a Buddhist monk it is used chiefly in addressing Buddhist monks and is then often used with *bhante* (166)

335 *Āvuso* friend brother is also used as a pronoun sometimes It is used mostly by senior monks to junior monks `Āvuso is indeclinable

PRONOMINAL DERIVATIVES.

Possessive Pronouns

336 A few Possessive Pronouns are formed from the *bases* of the *first* and *second* Personal Pronouns by means of suffixes *īya* and *aka*, the vowel of the bases being sometimes lengthened before *aka*

Base	*Possessive Pronoun*
mad (289, *a*) madīya,	mine, my, my own
mam (289, *a*) māmaka, mamaka, mine, my, my own.
amhad (289, *d*) amhadīya, ours, our own
tad   (290 *a*) tadīya, thine, thy, thy own
tava (Gen)   tāvaka, thine, thy, thy own

Remarks (*a*) *āmaka, mamaka,* as well as *tāvaka,* may be derived from the singular genitive form by the addition of *ka*

(*d*) The above Pronouns are declined like *deva, kaññā* and *rūpam*

337. A great number of adjectives and adverbs are derived from pronominal bases by means of suffixes the principal of which are the following

    (*a*) di (dī), disa, disaka, risa, tara, tama, ka

    (*b*) dā, dāni, tra, tha, thā, tham, ti, to, va (vat),   rahi, ham, ha, him, va, vam, di

The former (*a*) are used to form adjectives, and the latter (*b*) adverbs

The following are the principal derivatives by
means of the above suffixes.

338.

ADJECTIVES

339 di (di) disa, disaka and risa express *likeness*,
resemblance, the vowel of the stem being lengthened
before them

EXAMPLES

Pronominal base　　　　　　*Adjective*

ma　(289, *a*) mādi mādi mādisa mārisa, like
　　　　　　　　　　　me, such as I

ta　(290 *a*) tādi, tādisa, tadisaka like him,
　　　　　　　　　　　like that such

amha (289, *d*) amhadisa like us

tumha (290, *b*) tumhādisa like you

i　(307, *a*) idi idi idisa, irisa idisaka, like
　　　　　　　　　　　this such as this.

e　(304) edi edi edisa, erisa like this
　　　　　　　　　　　such as this

eta (298, 302) etādisa etārisa such as this or
　　　　　　　　　　　that such

ki　(318 *a b*) kidi, kidi kidisa, kirisa like
　　　　　　　　　　　what? of what kind?

340. The suffix *dikkha* has the same meaning as
disa etc It is obtained by assimilation from the
Sanskrit dṛkṣa　Hence we have also the forms

　　　　tādikkha = tādisa
　　　　kidikkha = kidisa
　　　　edikkha = edisa
　　　　idikkha = idisa etc

341 In *edi edisa* etc the stem i is strengthened
(103) in idisa etc , it is merely lengthened (19)

342. *Tara* and *tama*, which are used for the comparison of adjectives (238), are also added to the *interrogative stem* to form Pronominal Adjectives which, in meaning, differ but little from the single stem Hence we have

katara, which? what?

kalama, which? what?

343 Some adjectives assume a rather anomalous form, such are, for instance *kittaka, tattaka, yattaka, ettaka,* etc. A glance will suffice to show that they are formed on pronominal bases ya, eta, ki, (ka), etc. The difficulty is to account (for most of them) for the *double tt* It is obvious these adjectives were formed by adding the adjectival suffix ka, to the Adverbial Instrumentive in *tā* (from vat, vant cf, Sansk *tāvatā* from tāvat, *yāvatā*, from yāvat). The Pāli forms are simply contractions from the Sanskrit forms, as tāvatā + ka = tāvatāka the loss of medial *va* being compensated by the doubling of the last tā, the *ā* being shortened before ka, and the ā of the first tā as well, according to euphonic laws. So that·

kittaka, how much? How many? How great?

kittaka, = *kīvatāka.

ettako, so great, so much, so many.

ettako, = *etāvatāka.

yattaka however much; however big or large.

yattaka, = yāvatāka

tattaka, as many, as great, as big or large.

tattaka, = tāvatāka

But *cf.* also such Sansk. forms as iyattaka (i-yad-ta-ka), kiyattaka (ki-yad-ta-ka).

The form *etta* = ettaka, may be accounted for by the further dropping of final *ka*, the adverb *etto*, thence,

is probably a contracted form etato (*Abl* of etaṁ), in *ettavatā,*=etāvat nt, the consonant of the base is doubled

344   (*b*) ADVERBIAL DERIVATIVES

Adverbial derivatives from pronominal bases consti tute a large and useful class of words

The principal suffixes used to form these adverbs have been given above (337 *b*) We will give here a few examples of such formation

345 da, dāni rahi express *time*

EXAMPLES

Pronominal base		Adverb
ka	(318, *a*)	karahi kadā when
i	(307 *a*)	idani now at this time
ta	(290 *a*)	tarahi tada tadani then, at that time
eta	(298 302) etarahi now

346. to tra, tha dha, ha haṁ hiṁ form adverbs of *place* Before a short vowel the *t* of tha is doubled

EXAMPLES

Pronominal base		Adverb
ka ku	(318 *a*)	kattha kutra kuttha kaharṁ kuharṁ kuhiṁ where? whither? wherein? in what place?
ya i	(314, *d*)	yatra, yattha where, wherein, whither
ya		yato from what
e	(304)	ettha, here, herein
a	(307, *a*)	atra, attha here
ta	(290 *a*)	tattha tatra tahaṁ tahiṁ, there, thither

Pronominal base	*Adverb.*
ta	tato, thence, from that place.
ı (307, *a*)	ıha, ıdha, here, ın this place.
ı	ıto, hence, from this place.
eta (298, 302)	etto, (through etato 343), hence.

347. thā, va, vam, tham, tı form adverbs of *manner*.

ta	tathā, thus, so, lıke that.
ka -	katham, how ?
ı	ıttham, thus, ın this manner.
ı	ıva, lıke this, as, as ıt were.
ı	ıtı, thús, ın this manner
e ˙	eva, evam, so, just so
ya	yathā, as, lıke.

348. Another suffix *va*, from *vat* (=Sansk, vat), forms adverbs of *tıme* and *cause* from the pronominal bases ta, ya, kı   The final *t* of vat ıs dropped according to the phonetic laws obtaınıng ın Pālı, which do not suffer any consonant to remaın at the end of a word, except ṁ, before a vowel, however, the final *t* ıs revıved ın the form of a *d* ; as for ınstance   tāva. but , tāvad eva

Pronominal base.	*Adverb.*
ya	yāva, untıl , as long as ; ın order that
ta	tāva, so long, still, yet.

Remarks. Fınal *a* of the base ıs lengthened before va (vat), which, as we have seen already (219, *ff*), forms adjectıves from nouns

The *Abl sıng* suffix *tā* ıs also added to such forms as the above.

<div align="center">EXAMPLES.</div>

yāvatā, as far as, because
tāvatā, so far, to that extent, on that account.

From other pronominal bases we have

Pronominal base		Adverb
eta	(298)	ettāvata to that extent so far thus
ki	(318 a)	kittāvata, to what extent? how far?

349. It has been seen that by adding ka to these forms we obtain adjectives of cognate meaning

350 The suffix di, expressing *condition* is found only in yadi if

351 The suffix ti, is found in kati, how many? yati, as many, and tati so many

352 Certain *Case forms* of pronouns are used adverbially They will be considered in the Chapter on Adverbs

ADJECTIVES DECLINED PRONOMINALLY

353 A few adjectives take the pronominal declension They are

katara, which? what?	ubhaya, both
katama which? what?	itara, other, different
añña, other, another	aññataraṃ, one a certain, another
aññatama, one of several, a certain	pubba, first, former
para, distant other	apara subsequent, other
dakkhina right (not the left)	uttara upper, higher
adhara, lower, inferior	vissa all
amuka so and so such (310 c)	asuka so and so, such

CHAPTER X.
VERBS

354. Conjugation, or the inflection of verbs, consists in making the verbal root undergo certain changes in form, by the addition to it of certain prefixes and terminations, to show the difference of Voice, of Tense, of Mode, of Person, and of Number

355 There are two voices
(1) The *Active*, called in Pāli *Parassapada* (*lit.* a word for another) and
(2) The *Reflective*, in Pāli called *Attanopada* (*lit.* a word for one's self)

356 The Active Voice, or Parassapada may be said to be used, when the fruit or consequence of the action expressed by the verb passes on to person or thing other than the *subject* or *agent*, the Reflective Voice or Attanopada, is used when the fruit or the consequence expressed by the verb accrues to no one else but to the agent The Reflective Voice merely implies that the agent has the ability to do that action or suffer that state which is denoted by the Root

357. It must here be remarked that the Reflective Voice has lost very much of its importance, and that the distinction between Active or Reflective has been almost, if not altogether, effaced, and that the choice between Active or Reflective is mostly determined now by metrical exigencies It, therefore, follows the Reflective Voice or the "Middle Voice," as it is also called, is confined to poetry, and is but rarely found in prose.

358 There are six Tenses ·
(1) The *Present*, and its preterite ·
(2) The *Imperfect*; used originally to express a definite past.

(3) The *Aorist*, expressing time recently past
This is now the only true past tense in Pali, and is very extensively used

(4) The *Perfect* originally an indefinite past
This tense is of very rare occurrence

(5) The *Future* expressing future time in general and its preterite

(6) The *Conditional* expressing future time relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution

359 There are three Modes of the Present Tense :

(1) The *Indicative*
(2) The *Imperative*, and
(3) The *Optative*

360 The Present the Perfect and the Future Tenses have each a Participle called after them

(1) The Present *Participle*
(2) The Perfect *Participle*, and
(3) The Future *Participle*

Remarks The Perfect Participle, mostly formed from the Root is principally of past and passive meaning sometimes also of neuter meaning

361 There is also a Participle of Necessity also called Future Passive Participle and Potential Participle which is but a Verbal Adjective

362 According to the Base on which they are formed the Present and the Future Participles may be *Active* or *Passive* in sense

363. There are two Verbal Nouns :

(1) The *Infinitive*, in the Accusative Case-form;
sometimes (rarely) in the Dative Case-form,
which has nothing to do with the Conjuga-
tion and the Tense-Systems, and has the
sense of a regular Infinitive.

(1) A *Gerund* so-called, which is but the Case-
form of a derivative noun having the force of
an absolute participle

364. There are two Numbers   the Singular and the
Plural

365. There are three Persons   the First, Second and
Third Persons

366. From what has been said above, it will be seen
hat the tenses group themselves into four well-defined
Classes or systems

(1) The *Present System*, composed of
    (*a*) The Present Indicative, and its preterite .
    (*b*) The Imperfect,
    (*c*) The Present Imperative;
    (*d*) The Present Optative, *and*
    (*e*) The Present Participle.

(2) The *Aorist System*, composed of,
    Th Aorist Tense only.

(3) The *Perfect System*, comprising;
    (*a*) The Perfect Tense, *and*
    (*b*) The Perfect Participle.

(4) The Future System composed of :
   (a) The Future Tense ;
   (b) The Conditional and
   (c) The Future Participle

36   There is a division of the tenses, more ficti
tious than real into Special Tenses and General
Tenses from such a division one would be inclined
to think that the former are formed on a special base
or modified form of the root and the latter therefore
from the root itself. But such in fact is not the case
for it will later on be remarked that the special and
the general tenses not seldom interchange their bases

36S. As however the *Present System* is by far the
most important, and as it is made the basis of the
different Conjugations or Classifications of Verbs we
will in the next section explain the formation of the
several stems or bases of the Present System (other
wise called Special Tenses) of which there are ten
divided into *Seven Conjugations*

These bases are in consequence called *Special
Bases*

36) The Conjugation of Verbs is furthermore
divided into Primitive and Derivative Conjugations

(A) PRIMITIVE VERBS

Formation of the **special bases** of the **Present
System**

Conjugation

3,0   The verbs of the **First Conjugation** form the
Present stem or base in four ways as follows

(1) The roots end in a consonant and to form the
base or stem simply add A

Roots.	Bases
ku, to make a sound	(√ ku + a =) kava
khı, to govern	(√ khı + a =) khaya

(*See above No. 2, Remarks (a, c),*

(4) The verbs of the *Fourth* Division of the First Conjugation form their special bases by reduplicating the root

EXAMPLES

Roots	Bases.
thā, to stand	tıtthā
dā, to give	dadā
dhā, to hold	dadhā
hā, to forsake	jahā
hū, to sacrifice	juho

Remark. These retain the long *ā* before the Personal endings of the Present and of the Imperative

372.   The Rules of Reduplication are as follows

(1) Reduplication consists in the doubling of the first consonant of a root together with the vowel that follows it

If the root begins with a vowel, that vowel alone is reduplicated.

(2) A *guttaral* is reduplicated by its corresponding *palatal*

(3) An unaspirate is always reduplicated by an unaspirate (page 2,), which means that *an unaspirate is reduplicated by itself.*

(4) The initial *h* of a root is reduplicated by *j*.

(5) An aspirate is reduplicated by its unaspirate.

(6) *V* is generally reduplicated by *u*

(7) A long vowel is shortened in the reduplicated syllable That is

(a) *a* or *ā* takes *a* in reduplication, and sometimes *ı*

(b) *ı* or *ı* takes *ı*

(c) *u* or *ū* takes *u* but sometimes *a*

(d) *ı* is occasionally changed to *e*

(e) *u* is changed to *o* sometimes

(f) *a* of the root, following the first consonant is sometimes changed to *ā* that is, it is lengthened

EXAMPLES

Simple roots		Reduplicated bases
dhā, to hold	(Rule 372 5, 7—a)	dadha
da, to give	(Rule 372, 3 7—a)	dada
kit to cure	(Rule 372 2 7—b 89)	cikiccha
gam, to go	(Rule 372 2, 7—a)	jıgama
khan to dig	(Rule 372 2 7—a)	cakhana
har, to bear	(Rule 372, 4 7—a and f)	jahāra
has to laugh	(Rule 372 4 7—a and f)	jahāsa
budh, to know	(Rule 372 3 7—c)	bubodha
suc to mourn	(Rule 372 3, 7—c)	susoca
pac to cook	(Rule 372 3 7—a)	papaca
chid, to cut	(Rule 372, 5, 7—d)	cicheda
bhu to be	(Rule 372 5 7—c)	babhuva
vas to live	(Rule 372 6 7—f)	uvasa
vad, to say	(Rule 372, 6, 7—f)	uvāda
ah, to say	(Rule 372, 1, 22)	āha

Remarks. The above rules of reduplication apply as well to the Perfect Tense, but as the Perfect is very seldom used in Pāli, the student ought not to assume the existence of any form unless it be actually found in the course of his reading

373. The Verbs of the **Second conjugation** form their Special Bases by inserting *niggahīta* before the last consonant of the root, and then adding *a*, as in the First Conjugation. Niggahīta follows the usual rules of Sandhi (39)

EXAMPLES

Roots	*Bases*
rudh, to restrain	rundha
muc, to free	muñca
chid, to cut	chinda
lip, to smear	limpa
bhuj, to eat	bhuñja
pis, to grind	pimsa

374. The sign of the **Third Conjugation** is *ya*, which is added to the root, the rules for the Assimilation of *y* (70*ff*) are regularly applied.

EXAMPLES

Roots		*Bases*
yudh, to fight	(√yudh + ya (74, vi) =	yujjha
budh, to know	(√budh + ya (74, vi) =	bujjha
pas, to see	(√pas + ya (76, i) =	passa
dus, to vex	(√dus + ya (76, i) =	dussa
gā, to sing	(√gā + ya) =	gāya
jhā, to think	(√jhā + ya) =	jhāya

Remarks The roots of this conjugation ending in long *ā* are sometimes given under the form of *e* also, thus

ge = gā, to sing
ve = vā, to weave
jhe = jhā, to think, meditate

375 The forms in *ā* (gā etc) belong, as we have already seen to the Third Conjugation but those in *e* belong to the First Conjugation (3rd Division) and form their bases by the addition of *a* Thus

ge + a = gāya
ve + a = vāya

Remarks Note well that final — *a* = *aya* with lengthening of the first *a*

376 The Verbs of the **First Conjugation** form the present Stem or Base by the addition of *nu* or *nā* *if the root end in a vowel* but *unu* or *unā* if the root end in a consonant

Remarks (*a*) The u of *nu* and *unu* may be strengthened to *o*

(*b*) This u or o may before a personal ending beginning with a vowel be changed to *va* (27 II *a b*)

EXAMPLES

Roots	Bases
su, to hear	sunā or suno
āp (with prefix pa = pāp) to attain	papunu or papuno

(*c*) The long *ā* of *nā* *unā* is retained before the Personal endings of the Present and of the Imperative except the 3rd Person Plural Occasionally, however, it is found shortened

(d). In a few cases the n is *de-lingualised* and changed to the dental nasal, *viz*, n, following in this the analogy of the Sanskrit.

377. Verbs of the **Fifth Conjugation** form their bases by adding *nā* to the root, which as a rule ends in a vowel.

Remarks (*a*) If the final vowel of the root is long (2), it is shortened before *nā*

(*b*) Under the influence of a *preceding* Sanskrit *r* or *r.*, *nā* is sometimes lingualised and becomes *nā.*

<div align="center">EXAMPLES.</div>

Roots.	*Bases*
ci, to heap, collect	cinā.
ki, to buy, barter (Sans. krī)	kīnā or kinā.
dhū, to shake	dhunā
ji, to conquer, win	jinā
as, to eat	asnā
jā, to know	jānā
yu, to mix, associate	yunā

Remarks The long *a* of *nā* is retained in all the persons of the Present and Imperative, except in the *3rd Plural* The short form in *na* is also often found.

378 The Verbs of the **Sixth Conjugation** form their Special Bases by adding *u* to the root; this *u* generally strengthens to *o*, which before an ending beginning with a vowel is changed to *va* (27)

<div align="center">EXAMPLES</div>

Roots	*Bases.*
kar, to do, make	karo
tan, to stretch, expand	tano
kun, to make a sound	kuno
van, to beg, ask for	vano

Remarks (a) The conjugation of √*kar*, highly irregular and formed on several bases, will be given in full later on

(b) The roots belonging to this Conjugation are remarkably few

379 The Verbs of the **Seventh Conjugation** form their Special Bases by adding to the root *aya* which by contraction may be replaced by *e* The forms in *e* are more commonly met with than those in *aya* (Compare 1st *Conjugation* 3rd *Division*)

Remarks The following should be carefully noted

(a) When the radical vowel is *u* it is changed to *o* provided it be not followed by a Conjunct Consonant

(b) Radical *a* if followed by a single Consonant, is generally lengthened, in some cases however it remains short

(c) It will be perceived from the above that the verbs of the Seventh Conjugation have two bases one in *e* and one in *aya* (Compare 1st Conjugation 3rd Division)

EXAMPLES

Roots	Bases
cur to steal	core *or* coraya
gup to guard shine	gope *or* gopaya
pus, to nourish	pose *or* posaya
bandh, to bind	bandhe *or* bandhaya
tir to finish accomplish	tire *or* tiraya
chaḍḍ to throw away	chaḍḍe *or* chaḍḍaya
kath to say	kathe *or* kathaya

380 A great many roots can form their bases according to two or three or even most Conjugations, in which case the meaning of each Special Base from the same root, differs, in most instances, from the original meaning of the root itself   This will be better understood by several examples   The numbers after the bases refer to the Conjugations.

<div align="center">EXAMPLES.</div>

Roots.	*Bases*
subh	sobha (1), to shine √subh + a = sobha
subh	sumbha (2), strike √subh + m + a = sumbha.
kus	kosa (1), to call, cut √kus + a = kosa
kus	kussa (3), to embrace √kus + ya, kusya = kussa (76)
tik	teka (1), to go √tik + a = teka
tik	tikunā (4), to oppress √tik + unā = tikunā.
rī	re (1), to expand √rī + a = re
rī	rīnā, (5), to inform √rī + nā = rīnā.
lī	laya (1), to liquify √lī + a = laya
lī	līnā (4), to approach √lī + nā = līnā
tan	tana (1), to aid, assist √tan + a = tana
tan	tano (6), to expand, stretch √tan + u (= o) = tano
vaddh	vaddha (1), to grow, increase, √vaddh + a = vaddha
vaddh	vaddhe (7), to pour from one vessel into another √vaddh + e = vaddhe '
vid	vida (1), to know √vid + a = vida,
vid	vijja (3), to be, have √vid + ya = vidya = vijja.
vid	vind (2), to find, get, enjoy √vid + m + a = vinda.
vid	vede, vedaya (7), to feel, speak √vid + e = vede *or* vedaya.

CONJUGATION OF THE PRESENT SYSTEM

First Conjugation

381 The bases of the verbs having been formed according to the rules given in the preceding paragraphs there only remains to add to them the appropriate Personal Endings We now give the Personal Endings for the tense of the Present System which is by far the most important omitting the Present Participle which will be treated in a special chapter

Present Indicative

Pers	Active Voice		Pers	Reflective Voice	
	Sing	Plur		Sing	Plur
1	mi	ma		e	mhe
2	si	tha		se	vhe
3	ti	nti		te	nte re

Imperfect

1	a aṁ	amha		iṁ	mhase
2	o	ttha		se	vhaṁ
3	a	u		ttha	tthuṁ

Imperative

1	mi	ma		e	amase
2	hi	tha		ssu	vho
3	tu	ntu		taṁ	ntaṁ

Optative

1	eyyami	eyyama		eyyaṁ	eyyamhe
2	eyyāsi	eyyatha		etho	eyyavho
3	eyya	eyyuṁ		etha	eram

Remarks (*a*) In the *singular* Optative Active Voice, e may be substituted for eyyāmi, eyyāsi and eyya.

(*b*) The vowel of the base is dropped before a Personal Ending beginning with a vowel

(*c*) Before *mi* and *ma* of the Present Indicative, the *a* of the base is lengthened

(*d*) In the 2nd person singular Active of the Imperative, *hi* may be dropped and the base or stem alone used   Note that before *hi* the *a* of the base is lengthened

382   As has been said above (370), the First Conjugation has four divisions   The roots ending in a consonant and adding *a* to form the base, are extremely numerous

383   The following is the paradigm of √**pac,** to cook

Present Indicative

I cook, etc

	Active		*Reflective.*	
	Sing	*Plur*	*Sing*	*Plur*
1	pacāmi	pacāma	pace	pacāmhe
2	pacasi	pacatha	pacase	pacavhe
3	pacati	pacanti	pacate	pacante
				pacare

Imperfect.

I cooked, etc.

1	apaca	apacamhā	apacim	apacāmhase
	apacam			apacamhase
2	apaco	apacattha	apacase	apacavham
3	apaca	apacu	apacattha	apacatthum

Imperative

Let me cool etc

	Active		*Reflective*	
	Sing	*Plur*	*Sing*	*Plur*
1	pacāmi	pacāma	pace	pacāmahe
2	pacāhi paca	pacatha	pacassu	pacavho
3	pacatu	pacantu	pacatam	pacantam

Optative

I may should can could—cool etc

1	paceyyāmi pace	paceyyāma	paceyyāmhi	paceyyāmhe
2	paceyyāsi pace	paceyyātha	pacetho	paceyyavho
3	paceyya pace	paceyyum	pacetha	paceram

Remarks (a) The Augment a of the Imperfect may be omitted so that we also have the forms pacā pacam paca

(b) The final vowel of the 3rd person singular active may also be long apacā apacū

384 The above Personal Endings of the Special Tenses are affixed to the Special Base of the even Conjugations after the model of √pac

385 Roots of the 1st Conjugation in ī i and u ū require no explanations The base being obtained 371 3) the above Endings are merely added to it

√bhū to be *base* bhava √nī to lead *base* naya

Present.

ACTIVE

Sing.	Plur	Sing	Plur
1 bhavāmɪ	bhavāma	nayāmɪ	nayāma
2 bhavasɪ	bhavatha	nayasɪ .	nayatha
3 bhavatɪ	bhavantɪ	nayatɪ	nayantɪ

REFLECTIVE.

1. bhave	bhavāmhe	naye	nayāmhe
2 bhavase	bhavavhe	nayase	nayavhe
3. bhavate	bhavante	nayate	nayante

Imperfect

ACTIVE.

1 abhava abhavam	abhavamhā	anaya anayaṁ	anayamhā
2. abhavo	abhavattha	anayo	anayattha
3 abhava	abhavu	anaya	anayu

REFLECTIVE

1 abhavɪm	abhavāmhase	anayɪṁ	anayāmhase
2 abhavase	abhavavham	anayase	anayavham
3. abhavattha	abhavatthum	anayattha	anayatthum

Imperative

ACTIVE

1 bhavāmɪ	bhavāma	nayāmɪ	nayāma
2 bhavāhɪ bhava	bhavatha	nayāhɪ naɟa	nayatha
3 bhavatu	bhavantu	nayatu	nayantu

REFLECTIVE.

1 bhave	bhavāmase	naye	nayāmase
2. bhavassu	bhavavho	nayassu	nayavho
3 bhavatam	bhavantam	nayataṁ	nayantaṁ

Optative

ACTIVE

	Sing	Plur	Sing	Plur
1	bhaveyyami bhave	bhaveyyama	nayeyyami naye	nayeyyama
2	bhaveyyasi bhave	bhaveyyatha	nayeyyasi naye	nayeyyatha
3	bhaveyya bhave	bhaveyyuih	nayeyya naye	nayeyyuih

REFLECTIVE

	Sing	Plur	Sing	Plur
1	bhaveyyaih	bhaveyyamhe	nayeyyaih	nayeyyimhe
2	bhavetho	bhaveyyavho	navetho	nayeyyavho
3	bhavetha	bhaveram	nayetha	naveram

386 The roots of the first conjugation which take the Personal Endings directly (371 _) are not numerous

387 *It must be here noted that in Pali all the roots are not conjugated in the Active and the Reflective Voices for all the tenses* I specially so is the case with the roots that take the Personal Endings directly

EXAMPLES

√yā to go   √vā to blow   √bha to shine

	Sing	Plur	Sing	Plur	Sing	Plur
1	yami	yama	vami	vama	bhami	bhama
2	yāsi	yatha	vasi	vātha	bhāsi	bhātha
3	yāti	yanti	vati	vanti	bhāti	bhantti

Remarks Before *nti*, 3rd Plural *ā* of the root is shortened

388 In the Optative a *y* is inserted before the Personal Endings

yāyeyyāmi vāyeyya vāyeyya vāye etc etc

389 Some roots of this class are gunated (110) generally in the Reflective and 3rd Plural Present Active . √**brū** to speak

	Active		Reflective	
	Sing	*Plur*	*Sing*	*Plur*
1	brūmi	brūma	brave	brūmhe
2.	brūsi	brūtha	brūse	brūvhe
3	brūti	bravanti	brute	bravante

Remarks In the Plural 1st and 2nd Persons Reflective, the *u* is sometimes found shortened

390. Other roots of this conjugation are .

√*han*, to strike, kill, 3rd singular = hanti, but 3rd plural = hananti

In the Aorist we have   ahani, hani, etc

√*i* to go, strengthened to *e* , the *weak* base *ya* is also used (*cf.* 1st Conjugation, 3rd division, such roots as *nī*   *strong* base *ne* and *weak* base *naya* Similarly *ji* strong base *je* and weak base *jaya*) We therefore obtain

1	emi	ema
2	esi	etha
3	eti	enti *and* yanti

√*thā*, to stand, thāti, thāsi, etc

pā, to guard, protect, pāti, pāsi, etc

Remarks (*a*) Roots of this class may, like others belonging to different Conjugations, be compounded with Verbal Prefixes

ᴇxAMPLES.

√khyā, to tell + *ā* = ākhyā + *ti* = ākhyāti , √thā + *ni* = nitthā + *ti* = nitthāti, to be finished   √han + *ni* = nihan + *ti* = nihanti, to strike down

√i + *upa* = upe (21) + *ti* = upeti, to approach.

(b) the *ā* of √*thā* is shortened to *a* when the root is reduplicated (1st Conjugation 4th Division)

(c) *thā* in composition with Verbal Prefixes, often assumes the Special base *thaha*

EXAMPLES

√*thā* + *saṁ* = santhāti *or* santhahati *or* santiṭṭhati (*See Niggahita Sandhi*) to stand

√*thā* + *pati* = patiṭṭhati *or* patiṭṭhahati to stand fast firmly

√*thā* + *ud* = uṭṭhati *or* uṭṭhahati to stand up

391 Similarly √*dha* which at first sight would appear to belong to the 1st Conjugation and Division de-aspirates itself into *daha* and migrates into the √*pac* class (370 1) Moreover it is used only with Verbal Prefixes This root also belongs o the reduplicating class (372) and consequently has also the base dadha. A base *dhe* of the same root is extensively used

EXAMPLES

√*dha* to carry bear hold + *ni* – nidahati *or* nidadhati *or* nidheti to put down hold aside (= lay aside)

√*dha* + *abhi* = abhidahati *or* abhidadhati *or* abhidheti to declare point out

392 Some roots belonging to the Reduplicating Class (371 4th Division) also take the Personal Endings directly in the Present Tense and the Imperative *

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*Throughout this chapter many Pali Grammars have been consulted such as Saddaniti Niruttid pani Galonpyan, Akhyatapadamala etc.

393 By false analogy, some roots in *ı* (371, 3rd Division) seem to belong to the class of roots which take the endings directly, but, in reality, these roots belong not to the 2nd Division, but to the 3rd Division, the endings being added, not after the root, but after the strengthened (Chapter IV, p 33) base, *ı* or *ī* having first been changed to *e* under influence of *a* (21, 1)   Those bases are conjugated exactly like √cur *base* core, paradigm of which is given lower down The Reflective Voice of such roots is formed from the base in *aya*

EXAMPLES

√*nī*, base *ne* or *naya*

Present

Active		*Reflective*	
Sing	*Plur*	*Sing*	*Plur.*
1 nemi	nema	naye	nayāmhe
2. nesi	netha	nayase	nayavhe
3. neti	nenti	nayate	nayante

Imperative

Sing	*Plur*	*Sing*	*Plur*
1 nemi	nema	naye	nayāmase
2 nehi	netha	nayassu	nayavho
3. netu	nentu	nayataṁ	nayantaṁ

Remark. The Optative may also be formed on the base in *ne*, as

Optative

Sing	*Plur*	*Sing*	*Plur.*
1 neyyāmi	neyyāma	neyyam	neyyāmhe
2. neyyāsi	neyyātha	netho	neyyavho
3 neyya	neyyum	nayetha	nayeram

394 Other roots are

√si to lie down base se or saya
√ji to conquer base je or jaya
√di, to set a net base de (in oddeti)

Remark The most important root of the Root-Class is √as to be which is rather *defective* it will be given in a special chapter (*See* Defective Verbs)

REDUPLICATING CLASS

395 The verbs of this class are characterised by taking a *reduplicating syllable* the rules have been given above (372) The conjugation presents no difficulty I or instance √dā to give

ACTIVE

	Present		*Imperfect*	
	Sing	Plur	Sing	Plur
1	dadāmi	dadāma	adadā	adadamhā
2	dadāsi	dadātha	adado	adadattha
3	dadāti	dadanti	adada	adadu

ACTIVE

Optative

	Sing	Plur
1	dadeyyāmi	dadeyyāma
2	dadeyyāsi	dadeyyātha
3	dadeyya dade	dadeyyuṁ

ACTIVE

Imperative

	Sing	Plur
1	dadāmi	dadāma
2	dadāhi dada	dadatha
3	dadātu	dadantu

396 Some tenses of this verb are formed directly from the base, they will be given in their proper place.

Remarks. (*a*) Of √*dā*, we also find the bases *daja* and *de*, formed by false analogy *dajjāmi, dajjasi, dajjati, dajjāma, dajjatha, dajjanti*, etc , *demi desi, deti, dema, detha, denti*, etc

(*b*) There is an anomalous form of the singular Present very probably formed on the analogy of the plural *dammi, dasi, dati*

(*c*) The Reflective forms do not exist for most of the tenses, only a very few are met with the first singular and the first plural   dade, dadāmase

(*d*) In the root √*tha* the final *ā* of a base is preserved long only in the first singular and plural Present

Sing	*Plur*
titthāmi	titthāma
titthasi	titthatha, thātha
titthati	titthanti

It will be remarked that thātha, 2nd person plural. is formed directly from the root

The 2nd, 3rd, 4th, 5th, 6th and 7th conjugations.

397. The conjugation of the 2nd, 3rd, 4th, 5th, 6th and 7th Classes does not present any difficulty, the Personal Endings are added as has already been shewn for the First Conjugation

Second Conjugation

398 √**chid**, base **chinda** (373), to cut.

Present (Active)

Singular	chindami	chindasi	chindati
Plural	chindama	chindatha	chindanti

Present (Reflective)

Singular	chinde	chindase	chindate
Plural	chindamhe	chindavhe	chindante

399 The other Tenses are formed regularly as *chindeyyāmi* *chindeyyāsi* *chindeyya* or *chinde* *chindeyyāma* *chindeyyatha* *chindeyyum*

And so on for the other Tenses

Remark The root **rudh** to obstruct has five bases *rundhati* *rundhiti* *rundhīti*, *rundhoti* and *rundhoti*

Third Conjugation

400 √**div** base **dibba** (77) to play

Present (Active)

Singular	dibbami	dibbasi	dibbati
Plural	dibbama	dibbatha	dibbanti

Present (Reflective)

Singular	dibbe	dibbase	dibbate
Plural	dibbamhe	dibbavhe	dibbante

The other Tenses are formed regularly as Imperfect *adibba, adibbo adibbā adibbamhā adibbattha adibbu* Optative *dibbe dibbeyya dibbeyyāmi dibbeyyāsi* etc

Fourth Conjugation

401 √**su** base **suṇā** (576) or **suṇo** to hear

Present (Active).

Sing.	Plur		Sing	Plur.
1. sunāmi	sunāma	or	sunomi	sunoma
2. sunāsi	sunātha	or	sunosi	sunotha
3 sunāti	sunanti	or	sunoti	sunonti, sunvanti

Remarks. (*a*) The other Tenses are formed on the base suṇā, final ā being dropped before initial ı and e, as *suneyyāmi, suneyyāsi*, etc , *sunissāmi, sunissāma, sunissasi*, etc

(*b*) √**sak,** to be able, belongs to this conjugation, but has developed several bases, **sakkunāti,** with the **k** doubled, sakkoti, by assimilation (57) = sak + no sakno = sakko + ti = sakkoti Similarly, there is a form **sakkāti,** obtained by the same process, sak + nā = saknā, sakkā + ti = sakkāti and still another form occurs, with short *a* **sakkati**

(*c*) √**āp,** to attain, with prefix pa (pa + āp = pāp), shows three forms · **pappoti, pāpuṇāti, pāpuṇoti;** √**gah,** to take, seize, has for base **gaṇhā,** with metathesis (111, p 35) gaṇhāmi, gaṇhāsi, etc

(*d*) We have already said that the **n** is very often *de-lingualized* (376, *d*) That is to say, many of the roots belonging to the 4th Conjugation form their bases ˉ according to the 9th Conjugation of Sanskrit verbs, by adding nā to the root For instance, from √ci, to collect, to heap, we have · cināti, to gather, ocināti, ocinati, to pick up, to gather. *Remark that the base may be with short* **a** *as well as with long* **ā** *and that this is the case with many of the roots of this Conjugation cf* sañcinati, sañcinoti, sañcināti, to accumulate.

(c) From √bhū we have a verb abhisambhunati and abhisambhunoti, to obtain. The root of this verb is said by some grammarians to be Sanskrit √bhri, but this is most improbable. Some Native grammarians give a root sambhu found only in the Dhammapada, not perceiving it is merely a compound of prefix saṃ + √bhū

Fifth Conjugation

402. √dhu to shake, base **dhuna** (3 s)

	Active		Reflective	
	Sing	Plur	Sing	Plur
1	dhun āmi	dhun āma	dhune	dhun āmhe
2	dhun si	dhun atha	dhun se	dhun avhe
3	dhun āti	dhunanti	dhunat	dhun ante dhun āre

Remarks (a) Other verbs belonging to this Cl s are √ñā In ṇāto know ba e **jānā-nā** to eat base **asnā** √mun man to think base **munnā**

(b) The student will have remarked that the 4th and 5th Conjugations verbs often interchange their bases This is owing to the false analogy of Sanskrit Roots

Sixth Conjugation

403   √ **kar**, to make, to do, base **karo** (378)

Present

Sing	Plur
1 karomi	karoma
2 karosi	karotha
3 karoti	karonti

Remarks (*a*) There are several bases of the root kar, as **karo, kara, kubb**, the conjugation of this verb, as already said (378, *a*) will be given in full in the Chapter on Defective Verbs

√ **tan** to stretch, base **tano** (strong), weak base = **tanu.**

Present

	Active.		Reflective	
	Sing	Plur.	Sing.	Plur.
1	tanomi	tanoma	tanve (27)	tanumhe
2	tanosi	tanotha	tanuse	tanuvhe
3	tanoti	tanonti	tanute	tanvante (27)

grammar, thus making its elementary teaching necessary in the F A The news is welcome indeed for, as scholars well know, a certain amount of Sanskrit is indispensable to a better understanding of Pāli The difficulty alluded to on page 22 of the present book, that " the difficulty thus experienced arises from their ignorance of Sanskrit, without a—at least slight—knowledge of which the study of Pāli becomes sensibly more difficult," has now been removed To meet the new curriculum. a short treatise on Comparative Phonology and Morphology will be prepared as a companion to this grammar, which, we hope, will lighten the tasks of the young student.

(b) The root belonging to this Class are very few

Seventh Conjugation

464 The roots of the 7th Conjugation as has been remarked above (379) have two bases one in *e* and one in *aya*, which are conjugated exactly like the roots of the 1st Conjugation 3rd Class (*See* 393)

Irregular Bases

Some roots form their Special bases according to none of the above given rules and they are in consequence called *Irregular* The principal are here given

√gam to go	*Special base* gaccha
√vam to restrain	*Special base* vaccha
√guh, to hide	*Special base* guhe
√dha to hold	*Special base* daha dhe (391)
√da to give	*Special base* dajja
√jā jan to be born	*Special base* jaya
√pa to drink	*Special base* piva
√dams to bite	*Special base* dasa
√dhmā to blow	*Special base* dhama
√vyadh (= vadh)	*Special base* vadha
√sad to sit	*Special base* sīda
√ṭhā to stand	*Special base* tiṭṭhā
√is to wish	*Special base* iccha
√vad, to speak, say	*Special base* vajja vajje vadna, vade
√mar to die	*Special base* mīya, mīyva mara

√gah, to take, seize   *Special base* gheppa˜

√gam, to go   *Special base* ghamma,

gaggha*

√ji, to grow old, decay   *Special base* jiya, jijya

√dis, das, to see   *Special base* dakkha

daccha*

THE AORIST

405   The Aorist is the only true past tense in Pali. The Personal Endings of the Imperfect and those of the Aorist have become hopelessly mixed up and the Native grammarians are at a loss to differentiate between the Imperfect and the Aorist, but the Aorist has generally superseded the Imperfect   There are many anomalies which the student cannot possibly understand without a slight knowledge of Sanskrit grammar, he need not, however, be detained by these considerations just now   The usual Endings of the Imperfect have already been given (361); much will be achieved if he, for the present, devotes his attention to the following paragraphs

As study of the Chapter on "Comparative Phonology and Morphology " will make clear to him these apparent anomalies

406   The Aorist is supposed to be formed from the *root* but, as a matter of fact, it is formed indifferently either from the *root* or from the *base*

*These forms are given by the Saddanīti and the Akhyatapadamālā   They are regularly conjugated like gaccha *ghammāmi, ghammasi, ghammati,* etc , *gagghāmi, gagghasi, gagghati* etc *ghamme, ghammeyya, gagghe, gaggheyya,* etc. The bases dakkha, daccha from √das, dis are formed on the false anology of the Future base, which we shall see when treating of the Future

Most of the changes noticed above correspond °to similar changes which occur in the 1st, 4th and 6th Conjugations of Sansk it Verbs.

407 The desinences of the Aorist are

	Active		*Reflective*	
	Sing	*Plur*	*Sing*	*Plur*
1	aṁ ṁ aṁ	imha imha	a	imhe
	a a			
2	1 o a	ittha	ise	ivhaṁ
3	ā 1 1	uṁ imsu	u	a a	tthuṁ atthuṁ

Remarks (*a*) The student will remark on comparing the above Endings with those of the Imperfect, that it is difficult to make out the Imperfect from the Aorist (the blending of Imperfect and Aorist is well known to students of Comparative Philology) the only criterion is that the Imperfect is generally formed on the Special Base and the Aorist on the root But even this is not an absolute criterion and the fact remains that these two tenses can scarcely be differentiated

(*b*) Of the above Endings however the most commonly used and most distinctively Aoristic are

	Sing	*Plur*
1	iṁ	imha imhā
2	1	ittha
3	1	iṁsu (isuṁ)

(*c*) The nasal of *aṁ* is often omitted and *a* alone remains

(*d*) The Aorist of the great majority of verbs is formed with the desinences given in (*b*)

408 The Aorist may be divided into *three types*

 (i) Radical Aorist
 (ii) Stem *or* Base Aorist
 (iii) Sigmatic Aorist

Remarks (*a*) As its name indicates, the Redical
Aorist is formed directly from the root

(*b*) The Sterm Aorist is formed on the Special
Base

(*c*) The Sigmatic Aorist is distinguished by an *s*
that comes between the root and the personal endings
given in (407), (*b*)

(1) THE RADICAL AORIST

409 This Aorist is not very common We will
give a few examples Let it be first remarked that
the Aorist may also take the augment *a* before it, as
does the Imperfect

410. from √gam, and √gā and *gū* (*subsidiary forms
of* √gam,) to go, we have

	(*a*) *Sing*	*Plur.*
1	agaṁ, agamā agamim	agumha
2	agā, agamā	aguttha
3	agā, agami	agum agamiṁsu

	(*b*) √as, to be (with augment *a*)	
	Sing.	*Plur*
1	asiṁ	āsimha
2	āsi	āsittha
3	āsi	āsum, āsiṁsu

411. √**Thā**

	Sing.	*Plur*
1.	atthaṁ	atthamha
2.	attho	atthattha
3	attha	atthamsu atthum

Remarks For the doubling of initial *th* see 33

412 From √kar we find *akaṁ* (1st singular) no
doubt formed on the analogy of

akā (1st 2nd and 3rd singular) *akā* being itself
from the Vedic form *akar*, the loss of the *r* is compensated by the lengthening of the final *a*

In the 1st singular we also have akaraṁ, akariṁ
In the plural

2 akattha   3 akaruṁ akāru akarimsu

413 √hū (a form of √ bhu) to be

3rd singular ahu ahu and before a vowel
ahud

1st plural ahumhā 3rd plural ahuṁ

414 √dā

1st singular adā which is also 2nd and 3rd
singular in the plural we find 3rd adum adaṁsu
adasuṁ

415 The augment *a* is not inseparable from the
Aorist so that we meet with such forms as gā = agā
etc.

(11) STEM AORIST

416 As has already been said this Aorist is formed
on the stem or base not on the root The augment
may or may not be retained

√pā base pivā to drink

Sing	Plur
1 pivīṁ	pivimha
2 pivī	pivittha
3 pivī	piviṁsu

For the Reflective

1	pive	pivimhe
2	pivise	pivivham
3	piva, pivā	pivu, pivum
		pivimsu, pivisum

417 The great bulk of Primitive Verbs (369) form
their Aorist according to the above (*piva*) it is there-
fore extremely common, both with and without the
augment, let it be stated once for all that this augment
is of much more frequent occurrence in prose than in
poetry, in the latter its retention or its rejection is
regulated by metrical exigencies   We will give a few
more examples

√ **bhuj** to eat, base bhuñja, √**gam**, to go,
base   gaccha

	Sing	Plur	Sing	Plur
1	bhunjim	bhuñjimha	gacchim	gacchimha
		buñjimhā		gacchimhā
	bhuñji	bhuñjittha	gacchi	gacchittha
3	bhuñji	bhuñjimsu	gacchi	gacchimsu
			gañchi	

(iii) Sigmatic Aorsit

418 Sigmatic Aorist is formed by inserting an *s*
between the radical vowel or the vowel of the base and
the personal endings given above (407, *b*)

419 So that we obtain the following desinences

	Sing	Plur
1.	simh (=s+im)	simha (=s+imha)
2	si (=s+i)	sittha (=s+ittha)
3	si (=s+i)	sum (=s+um)

420 As will be readily understood this formation of
the Aorist is used with roots ending in vowels and the
s is inserted to join the endings to the root or to the
base. It will be seen lower down however that they
are added also to some roots ending in a consonant
when the s becomes assimilated to that consonant.

4.1 The sigmatic desinences are used mostly with
the Derivative Verbs principally the Causative Verbs
(See *Derivative Conjugation*) which end in the vowel
e. The verbs of the 7th Conjugation which also end
in *e*, form their Aorist in the same way.

Examples

(Causative Verbs)

422 √**hā** to abandon Causative base hāpe

√**tas** to tremble Causative base tase

	Sing	Plur	Sing	Plur
1	hapesiṁ	hapesimhā	tasesiṁ	tasesimhā
2	hapesi	hapesitthā	tasesi	tasesitthā
3	hapesi	hapesuṁ	tasesi	tasesuṁ

Remarks In the 3rd plural the form in iṁsu is
also frequent hapesiṁsu tasesiṁsu

(Verbs of the 7th Conjugation)

423 √**cur** to steal base core √**kath** to tell
base kathe

	Sing	Plur	Sing	Plur
1	coresiṁ	coresimhā	kathesiṁ	kathesimhā
2	coresi	coresitthā	kathesi	katesitthā
3	coresi	coresuṁ	kathesi	kathesuṁ
		coresiṁsu		kathesiṁsu

Remarks (*a*) To the base in *aya* endings given in (407, *b*) may be added directly without the insertion of sigmatic s, so that we have also ·

Sing	Plur	Sing	Plur
1 corayim	corayimha	kathayim	kathayimha
2 corayi	corayittha	kathayi ·	kathayittha
3 corayi	corayum	kathayi	kathayum
	corayimsu		kāthayimsu

(*b*) This holds good for the Causative Verbs, which have also a base in *aya*

424 ·The Sigmatic Aorist desinences are placed after some roots which do not belong to the 7th Conjugation or to the Derivative Verbs

(i) After roots ending in a vowel, with or without the augment *a*

(ii) After some roots ending in a consonant, in which case the usual rules of assimilation (85) are strictly applied

<center>EXAMPLES OI (i)</center>

√**dā**, to give   adāsim, adāsi, adāsimhā, etc

√**tha**, to stand   atthāsim, atthāsimha, etc

√**hā**, to abandon   ahasim, ahāsi, ahāsimha, etc.

√**su** to heal, assosim, assosi, assosimha, etc

√**yā**, to go   yāsim, yāsi, yāsimha, etc

Remarks From an illusory √*kā* (= *kar*, to do), we find *akāsim, akāsi, akāsimha,* etc

From √*ñā*, to know   aññāsim, aññāsi, aññāsimha, etc

EXAMPLES OF (II)

425   At a first reading the student had perhaps better leave unnoticed the few references to Sanskrit Grammar which will be found in the next few paragraphs   Let him merely assume the forms as they are given   the more advanced student ought of course   to read them with attention   The chapter on Comparative Pnonology will greatly help him in under standing the various changes in the root   which we will now bring to his notice

426   The *s* (initial) of Sigmatic des nences   as above given (419)   assimilates itself to the last consonant of the root according to the usual rules   f assimilation

(a)   Form √*dis* = Sanskrit √*dṛ́* we find *addak ki* = Sanskrit *adṛak s* is

The following forms are al o found   *addakkhī adakkhī dakkhī*

(b)   From √*sak* to be able = Sanskrit √*sak* we have *sakkhī asakkhī* Sanskrit = *sak s* is

(c)   √*kus* to revile = Sanskrit √ *rus* gives *akkocchī* but *akkosī* without the Sigmatic *s* is also met with

(d)   √*bhañj* to break gives Aorist *bhañkhī*

Remark The above examples will I think be sufficient to make the student understand the nature of changes which occur in the formation of the Sigmatic Aorist when the roots end in a *consonant* thi consonant is generally *s* (= Sanskrit *ç*) and sometimes *j* In Sanskrit final *ç* (= Páli *s*) is regularly changed to *k* before the initial *s* of verbal endings thus giving the group *ksa* which in Páli becomes *kh*   Again by

another rule of Sanskrit phonetics, final *j* becomes *g*, and as no word can end in a mute sonant, this *g* is changed to its corresponding surd, that is, to *k*

This class of the Sigmatic Aorist, however, is not numerous

SYSTEM OF THE PERFECT·

427 As has been seen, the Perfect System consists of the Perfect tense and the Perfect Participle   The participle will be treated of in the chapter on Participles

428 The Perfect is characterized by the *reduplication* of the root   The rules have already been given (372) and should now be read over carefully

429 The endings are

Perfect

	Active			*Reflective*	
	Sing	*Plur*		*Sing*	*Plur*
1	a	mha	1		mhe
2	e	ttha		ttho	vho
3	a	u		ttha	re

Remarks   (a) Roots ending in a consonant insert an *i* before the above endings *beginning with a consonant*

(b) The Perfect is of very rare occurrence

430 √**pac**, Perfect base papac   √**bhū,**, Perfect base   babhūv

	Active			*Active*	
	Sing	*Plur*		*Sing*	*Plur*
1	papaca	papacimha		babhūva	babbūvimha
2	papace	papacittha		babhūve	babhūvittha
3	papaca	papacu		babhūva	babhūvu

	Reflective		*Reflective*	
	Sing	*Plur*	*Sing*	*Plur*
1	papaci	papacimhe	babhuvi	babhuvimhe
2	papaci tho	papacivho	babhuvit tho	babhuvivho
3	papacit tha	papacire	babhuvit tha	babhuvire

THE FUTURE SYSTEM

431 This system includes the Future the Condi-
tional and the Future Participle The Participle will
be considered in a special chapter

432 The Future System has for special charac-
teristic the sign *ssa* inserted between the root and the
personal endings

Remarks (a) The Future System is frequently
formed on the Present base

(b) The vowel *i* is often inserted between the *ssa*
and the root or base in this case the final vowel of the
root or base is dropped

(c) When the *ssa* is added directly to a root ending
consonant the same changes which occur in
the Aorist occur also in the Future System through
the assimilation of the initial *s* of *ssa*

433 The Personal Endings for the Future are

	Active		*Reflective*	
	Sing	*Plur*	*Sing*	*Plur*
1	mi	ma	m̐	mhe
2	si	tha	se	vhe
3	ti	nti	te	nte re

Remarks (a) It will be seen that in the Active the
endings are the same as those of the Present Indicative
(381).

(b) Before *mi*, *ma* and *mhe* the *a* of *ssa* is *leng-
thened*.

EXAMPLES

434   (1) without connecting vowel ɪ

(a) √*i*, to go, special base *e* (390), future base
essa.

	Active		Reflective.	
	Sing	*Pural*	*Sing*	*Plur*
1	essāmi	essāma	essam	essāmhe
2	essasi	essatha	essase	essavhe
3	essati	essanti	essate	essante

√ *nī* to lead, special base *ne* (371,3) future base:
nessa

Singular *nessim*, *nessasi*, *nessati*. Plural *nessā-
ma, nessatha, nesaanti*, etc

(b) √*thā*, to stand, Singular *thassāmi, thassasi,
thassati*. Plural *thassāma, thassatha, thassanti*, etc

Remarks In the above *ssa* is added directly to the
root, for the shortening of radical *a* see (34)   Again:

√*dā*, to give, Singular *dassāmi, dassasi dassati,*
Plural *dassāma, dassatha, dassanti*

(11) with connecting vowel ɪ

(c) **bhū**, to be, special base bhava, future base:
bhavissa

	Active		Reflective	
	Sing	*Plur*	*Sing*	*Plur*
1	bhavissāmi	bhavissāma	bhavissam̐	bhavissāmhe
2	bhavissasi	bhavissatha	bhavissase	bhavissavhe
3	bhavissati	bhavissanti	bhavissate	bhavissante

(11) with assimilation of **ssa**

(d) √**bhuj** to eat gives bhokkha as future base (=Sanskrit √bhuj=bhok+sya=bhoksya) and we have *bhokkhāti bhokkhate bhokkham̐* etc

√ **chid** to cut gives checcha (Sanskrit √chid = chet+syn=chetsya) then *checchāmi checchasi checchati* etc

√**dis** to see gives a future dakkha (=Sans √drç=drak+sya=draksya) from this we find *dakkhati* but more frequently *dakkhiti* Similarly from root √sak to be able is obtained *sakkhiti*

435 *A double future* is also found formed from bases like bhokkha dhakka which as has been just now explained are already future by adding to them ssa with the connection vowel—i

EXAMPLES

√**sak** future base sakha *sakkhissāmi, sakkhissasi sakkhissati, sakkhissāma* etc

436 From hoti the contracted form of bhavati to be, we find the following numerous forms for the future

Singular

1 hemi hehāmi hohāmi hessāmi hehissāmi bohissāmi *I shall be*

2 hesi hehisi hohisi hessasi hehissasi hohissasi, *Thou will be*

3 heti hehiti, hohiti hessati, hehissati hohissati *He will be*

Plural

1 hema, hehāma, hohāma, hessāma, hehissāma, hohissāma, *We shall be*

2 hehta, hehitha, hohitha, hessatha, hehissatha, hohissatha, *You will be*

3 henti, hehinti, hohinti, hessantha, hehissanti, hohissanti, *They will be*

√ **kar**, to do, gives

Sing	Plur
1. kāhāmi, I shall do	kāhāma, we shall do
2 kāhasi, kāhisi, thou wilt do	kāhatha, you will do
3 kāhati, kāhiti, he will do	kāhanti, kāhinti, they will do

THE CONDITIONAL

437. The Condition takes the augment *a* before the root.

438. The personal endings are as follows

	Active		Reflective	
	Sing	Plur	Sing	Plur.
1	ssa	ssamhā	ssam	ssāmhase.
2	sse, ssa, ssasi	ssatha	ssase,	ssavhe.
3	ssā, ssa, ssati	ssamsu	ssatha	ssimsu.

Remarks. The above endings are generally joined to the root or the base by means of the connecting vowel *i*.

√ṗac to cook

	Act|ve		Reflect|ve
	Sing	Plur	Sing	Plur
1	apacissaṁ	apacissamhā	apacissaṁ	apacissamhase
2	apacisse	apacissatha	apacissase	apacissavhe
	apacissa			
	apacissi			
3	apacissā	apacissaṁsu	apacissatha	apacissiṁsu
	apacissā			
	apacissati			

Remarks (a) The Conditional may be translated by ' If I could cook   If I should cook   etc

(b) The conditional is not very frequently used

THE PARTICIPLES

(a) *Present Participle*

ACTIVE

439 All participles are of the nature of verbal adjectives and must agree with their nouns in number gender and case

440 The terminations of the *present participle active* are **nta, aṁ,** or **ṁ,** nta and ṁ are added to the *base* aṁ is added to the *root*

EXAMPLES

Root	Base	Pres Part	1st (base)
√pac to cook	paca	pacaṁ	pacanta	cooking
√kar to do,	kara	karaṁ	karonta	doing
√chid to cut	chinda	chindaṁ	chindanta	cutting
√bhan to say	bhana	bhanaṁ	bhananta	saying
√bhū to be,	bhava	bhavaṁ	bhavanta	being
√pa, to drink	piva,	pivaṁ	pivanta	drinking

111   Verbal bases ending in *e* (1st Conj 3rd Division, 7th Conj. and causal bases*) which have also another base in aya, take only the termination **nta** after the base in *e*, and both **nta** and **ṁ** after the base in **aya**

EXAMPLES.

(*1st and 7th Conjugations*)

Root.	Base	Pres Par Act (base)
√cur, to steal	core, coraya	corenta, corayaṁ, cora yanta
√kath, to tell	kathe, kath-aya	kathenta, kathayaṁ kathayanta
√nī, to lead,	ne, naya	nenta, nayam, nayanta
√ji, to conquer	je, jaya	jenta, jayam, jayantaa

(*Causative*)

Root.	Caus Base	Pres Part, Act Base
dhar, to hold	{ dhāre, dhāraya	dhārenta, dhārayam, dhārayanta
	{ dhārāpe, dhārāpaya,	dhārāpenta, dhārāpa-yam, dhārāpayanta
mar, to die,	{ māre, māraya,	mārenta, mārayaṁ, mārayanta
	{ mārāpe, mārāpaya,	mārapenta, mārāpayam, mārāpayanta
chid, to cut,	{ chede, chedaya	chedenta, chedayaṁ, chedayanta
	{ chedāpe, chedāpaya	chedāpenta, chedāpayam, chedāpayanta

* See Derivation or Secondary Conjugation

442 Bases in ṇā, no, uṇā, uno (4th Conj) and nā (5th Conj) generally take the termination **nta**

EXAMPLES

Root	Base	Pres Part Act (Base)
su to hear	sunā, suno	suṇanta sunonta
kī to buy,	kiṇa	kiṇanta

443 The stem or base of this Present Participle is in *at* or *ant* as

Pres Part

Root	Stem	Nom Sing Masc
√pac	pacat, pacant	pacaṁ pacanto
√car,	carat, carant	caraṁ caranto
√bhan	bhaṇat bhaṇant	bhanaṁ bhananto

444 The Feminine is formed by adding ī to the stems or bases in **at** and **nta.**

445 The Neuter is in ṁ like the masculine

EXAMPLES

Root	Stem	Masc	Fem	Neut
√pac	pacat	{ pacaṁ	pacatī	pacaṁ
	pacant	{ pacanto	pacantī	pacantaṁ
√chid	chindat	{ chindaṁ	chindatī	chindaṁ
	chindant	{ chindanto	chindantī	chindantaṁ

446 These participles are declined like mahā (226) in the Masculine, Feminine and Neuter

The Present Participle may often be translated by "when , while". etc

Reflective Participle

117 The Reflective Participle is formed by the addition of **māna** to the *base* It is declined like *purisa, kaññā,* and *rūpam*

EXAMPLES

Reflective Participle

Root	Masc	Fem	Neuter
√pac	pacamāno	pacamānā	pacamānam
√car	caramāno	caramānā	caramānam
√dā	dadamāno	dadamānā	dadamānam
√su	sunamāno	sunamānā	sunamānam

118. Another Reflective Participle, much less frequent than the above, is formed by adding **āna** to the *root* It is declined like that in māna

EXAMPLES

Reflective Participle

Root	Masc	Fem.	Neut
√pac	pacāno	pacānā	pacānam
√car	carāno	carānā	carānam
√dā	dadāno	dadānā	dadānam

Remark\ As may be seen from the last example, dadāna, this participle may also be formed *from the base*

The Future Participle

449 The future participle is either active or reflective

(a) In the active it takes the endings of the present-participle active *nta nh* (or *aṁ*) and is declined like mahā

(b) In the reflective the endings are *māna* and *āna* and it is declined like purisa kaññā and rupaṁ

(c) All these endings are added to the future base

EXAMPLES

(i) Future Participle Active

Roots	Masc	Fem	Neut
√pac	pacissaṁ	pacissatī	pacissaṁ
	pacissanto	pacissantī	pacissantaṁ
√car	carissaṁ	carissatī	carissaṁ
	carissanto	carissantī	carissantaṁ
√su	sunissaṁ	sunissati	sunissaṁ
	sunissanto	sunissanti	sunissantaṁ

(ii) Future Participle Reflective

√pac	pacissamāno	pacissamānā	pacissamānaṁ
	pacissāno	pacissānā	pacissānaṁ
√car	carissamāno	carissamānā	carissamānaṁ
	carissāno	carissānā	carissānaṁ
√su	sunissamāno	sunissamana	sunissamānaṁ
	sunissāno	sunissānā	sunissānaṁ

The Passive Perfect Participle.

450. This participle is very widely used It is formed from the root by affixing to it the suffix **ta** or the suffix **na.**

Remarks. The suffix *ta* is by far the most commonly used in the formation of this participle.

451 **ta** is affixed in several ways.

(i) If the root end in a vowel, it is added directly without any change taking place in the root

(ii) When the root ends in a consonant, *ta* may be joined to it by means of connecting vowel *i*

(iii) When the root ends in a consonant, *ta* may become assimilated to it according to the usual rules.

Remarks At this stage, the student ought to read carefully the chapter on Assimilation (p. 22 ff)

EXAMPLES

452 Roots ending in a vowel

Root	Present	Pass. Perf Part.
√nahā, to bathe	nahāyati, he bathes	nahāta, bathed
√bhu, to be, become	bhavati, he is, becomes	bhūta, been, became
√nī, to lead	neti, nayati, he leads	nīta, led
√ji, to conquer	jeti, jayati, he conquers	jita, conquered
√ci, to collect	cināti, he collects	cita, collected
√bhī to be afraid	bhāyati, he is afraid	bhīta, afraid, frightened
√yā, to go, undergo	yāti, he goes	yāta, gone, undergone
√ñā, to know	jānāti, he knows	ñāta, known

Remarks There are a few exceptions to roots in final *ā*

√**pā** to drink, makes **pīta**, drunk.

√**thā** to stand makes **thita**, stood standing

√**dhā**, to hold becomes **hita**, held

√**dā** to give **dinna**, given

(ii) Roots ending in a consonant and taking vowel *i* before *ta*

Root	Present.	Pass Perf Part
pac to cook	pacati he cooks	pacita, cooked
cal to shake	calati he shakes	calita shaken
gah to take	ganhāti he takes	gahita, taken
kapp to arrange	kappeti he arranges	kappita, arranged
khād, to eat	khādati he eats	khādita eaten
likh to write	likhati he writes	likhita written
mand, to adorn	mandeti, he adorns	mandita adorned
gil to swallow	gilati he swallows	gilita, swallowed
kath, to tell	katheti he tells	kathita told

Remarks (*a*) Participles like pacita calita, etc. are declined like purisa, kaññā and rupam

(*b*) In the *neuter* these participles are often used as nouns

√**has,** to smile Passive Perfect Participle hasita smiled *neuter* hasitam a smile

√**gajj** to thunder Passive Perfect Participle gajjita, thundered *neuter* gajjitam, the thunder

√**jīv** to live Passive Perfect Participle jivita, lived, *neuter* jivitam life

(III) *ta* assimilated to the root

453   The suffix *ta* assimilates, or is assimilated to, the last consonant of the root

Root	*P P. P*	*rules of assimilation*
√bhuj, to eat	bhutta, eaten	(59, *a*)
√muc, to free	mutta, freed	(59, *b*)
√is, to wish	ittha, wished	(59, II, III)
√kas, to plough	kattha, ploughed	(92)
√das to bite	dattha, bitten	(92)
√dam, to tame	danta, tamed	(67)
√kam, to proceed	kanta, proceeded, gone	(67)
√rudh, to obstruct	ruddha, obstructed	(63)
√budh, to know	buddha, known	(63)
√labh, to obtain	laddha, obtained	(63, *Remark*
√majj, to polish	mattha (also matta), polished	(59 1)
√muh, to err	mūḷha, erred (also muddha,)	(100, 101, 102)
√ruh, to ascend	rūḷha, ascended	(100, 101, 102)
√lih, to lick	liḷha, licked	(100, 101, 102)
√jhas, to hurt	jhatta, hurt	(94)
√pat, to fall	patta, fallen	(62)
√tap, to burn	tatta, burned	(64, 1)
√duh, to milk	duddha, milked	(100)

454   (*a*) Roots in *r* generally drop the *r* before *ta*.

EXAMPLES

√kar, to make	kata, made	(81)
√sar, to remember	sata, remembered	(81)
√mar, to die	mata, dead	(81)

455 (b) Roots in n generally drop final n before ta.

EXAMPLES

√man to think   maññ thou ht
√khan or khan   khāta (also : khāta from a
    to dig   collateral form khā, √an) dug
√han to kill   hata killed

456 (c) sometimes final n is also dropped

EXAMPLES

√gam to go   gata gone
√ram to spot   rata amused delighted

457 (d) In a few cases final d lingualises the following t, as

√har to seize carry   hata seized turned

458 Pass Perf Part which is in na

The suffix na is much less common than ta in Pali like it

(i) it may be joined to the root by means of connecting vowel i or

(ii) it may be joined directly to root ending in a vowel

(iii) when added directly to root ending in a consonant that consonant is assimilated to n of na and sometimes the n of na is assimilated to the final consonant

Remarks na is added generally to roots in d and r

459   EXAMPLES OF (i)

Root   *Pass P P*   *Rules of assimilation*

√sad to settle sinna settled   (69 ii iii)

Remarks. The form *sinna* is found only for the verb nisīdati, to sit down, $= \sqrt{}$sad+ni (prefix); when $\sqrt{}$sad is preceded by other prefixes, the Passive Perfect Participle assumes form; *sanna,* as

sad   ava = Passive Perfect Participle : *ava sanna,* sunk, settled

sad + pa = Passive Perfect Participle : *pasanna,* settled

(*Note that the base of root sad is sīda*)

$\sqrt{}$ chid, to cut	chinna, cut	(69, 11, 111)
$\sqrt{}$ chad, to cover	channa, covered	(69, 11, 111)
$\sqrt{}$ dā, to give	dinna, given	(69, 11, 111,)

In this last example, ā of the root has been dropped and the *n* doubled to compensate for its loss; the form *datta,* given (= dā + ta, with the *t* doubled to make for the shortening of ā), is found sometimes

Remarks It will be seen from the above four examples that the insertion of *i* is to a great extent optional.

$\sqrt{}$ tar, to cross	tinna, crossed	(83)
$\sqrt{}$ car, to wander	cinna, wandered	(83)
$\sqrt{}$ kir, to scatter	kinna, scattered	(83)

Remarks. In these examples, *i* is inserted and then *n* reduplicated and lingualized according to rule (83)

460.   EXAMPLES OF (111)

Root.	P. P. P	Rules of assimilation.
$\sqrt{}$ bhaj, to break	bhagga, broken	(57)
$\sqrt{}$ vij, to be agitated	vigga, agitated	(57)

In these two examples, final j of the root having become against the usual phonetic laws *g*, the *n* of suffix *na*, is assimilated to it by rule 57 (426 *Remark*)

√jag, to adhere   lagga, adhered   (57)

461   Examples of (ii)

√li, to cling to   lina clung to

√lū, to cut reap   lūna reaped cut

√khi to decay   khina decayed (final i is
cease   lengthened)

√gilā (glā 113) to   gilāna ill
be ill

√hā, to be weak, low   hina low wasted inferior

In the last example radical ā is replaced by i

462   A few Passive Perfect Participles are irregular such as jhāma burnt from √jha to burn phulla expanded split from √phal to expand split but these are properly speaking derivative adjectives used as participles

463   Sometimes two forms of the Passive Perfect Participles for the same root are met with

√jag, to adhere   P P P lagga and lagita

√gam, to go   P P P gata and gamita

√dā to give   P P P dinna and datta

√kas, to plough   P P P kaṭṭha and kasita

464   The participles in *ta* and *na* are declined like *purisa, kaññā* and *rūpaṃ*

PERFECT PARTICIPLE ACTIVE

465   The Perfect Participle *Active*, is formed by adding *vā* to the Passive Perfect Participle

EXAMPLES.

Root	P. P P	P. P A.
√pac, to cook	pacita, cooked	pacitavā, having cooked
√bhuj, to eat	bhutta, eaten	bhuttavā, having eaten
√kar, to do	kata, made	katavā, having made

Remarks (a) These Perfect Participles Active are declined like gunavā, *ex*, *pacitavā*, *pacitavatī* or *pacitavantī*, *pacitavam* or *pactiavantam*

(b) The P P Active is also formed with suffix *vī* (231), in this case the *a* before vī is lengthened to ā They are declined like medhāvī, 235 (that is, like *dandī*, *nadī* and *vāri*) as pacitāvī, having cooked, bhuttāvī, having eaten

FUTURE PASSIVE PARTICIPLE

466 This participle, also called *participle of necessity, potential participle* and *gerundive*, is formed by adding to the root the suffixes *tabba, ya, anīya* and *īy,*

Remarks (a) Roots ending in u ū, generally form the F P P from special base

(b) This participle is passive in sense, expresses *suitability, fitness, propriety* and may be translated by *"fit to be " "must be .." "ought to be ."* that which is expressed by the root

(c) These participles, like those already treated of, are adjectives and are treated as such, they are declined like *purisa, kaññā* and *rūpam.*

TABBA

467 This suffix is the most common   It is added
(1) directly to roots ending in a vowel,

(ii) to roots ending in a consonant, it may be joined by means of connecting vowel i

(iii) when added directly—without connecting vowel i—to roots ending in a consonant initial t of *tabba* is assimilated to or assimilates the last consonant of the root in exactly the same manner as in the formation of the Passive Perfect Participle

EXAMPLES OF (i)

Root	Fut. P. P.
√hā, to abandon	hātabba fit to be that ought to be that must be abandoned
√dā, to give	dātabba fit to be that ought to be that must be given
√pā, to drink	pātabba fit to be that ought to be that must be drunk

Remarks (a) Roots ending in i ī change i ī to e before *tabba*

√ni to lead	netabba fit to be, that must be led
√ji to conquer	jetabba fit to be that must be conquered
√i to go,	etabba fit to be that must be gone to

(b) Roots in u, ū form the Fut. P. P. *in the Special Base* :

Root	Fut. P. P.
√bhu, to be	bhavitabba fit to be that ought to that must be
√ku, to sing,	kavitabba fit to be, that ought to be that must be sung

In the case of root su to hear, we find the u merely strengthened : sotabba fit *etc.* to be heard

Examples of (ii)

Root	Fut, Press Part
√pac, to cook	pacitabba, fit to be, that ought to be, that must be cooked
√khan, to dig	khanitabba, fit to be, that ought to be, that must be dug
√pucch, to ask	pucchitabba, fit to be, that ought to be, that must be asked.

Examples. of (iii)

√gam, to go	gantabba, fit, *etc.*, to be gone to (67)
√kar, to do	kattabba, (80), kātabba (82), fit *etc*, to be done
√labh, to receive	laddhabba, fit, *etc*, to be received (63, *Remark*)

YA

468 The initial *y* becomes assimilated to the last consonant of the root according to the usual rules of assimilation (79*ff*) Sometimes the radical vowel is strengthened

Examples

Root	Fut P. P	Rules of Assimilation.
√gam, to go	gamma, fit, proper, *etc.*, to be gone to	(71, 1)
√sak, to be able	sakka, able to be done	(71)
√khād, to eat, chew	khajja, that can be chewed.	(71, vi)
√vaj, to avoid	vajja, that ought to be avoided.	(71, 74)

√bhū to be   bhabba, that ought to
                  be = proper possible (77)

In this last example the radical vowel ū has been
strengthened before ya bhu + ya = bhav + ya = bhavya
= bhabba

√labh to obtain   labbha fit worthy to
                  be obtained   (71)

√bhuj, to eat   bhojja, to be eaten =
                  eatables, food   (71)

√bhid to break   bhijja to be broken (71 vi)

√lih to lick, sip   leyya to be licked
                  sipped   (98, Remark)

√has to laugh   hassa fit to be
                  laughed at   (76)

√gah, to take   gayha that can be
                  taken seized   (78 i 1)

(a) ya is in a few cases joined to the root by
means of vowel i For instance

√kar to do make we have kariya that ought to
be, or can be done with lengthening of radical a

kayya, that ought, etc, to be done with assimila
tion of final r to ya

kayira that ought, etc with metathesis   (iii)

√bhar, to support, bhāriya, that ought to be main
tained with lengthening of radical a

(c) After roots ending in ā long initial y of ya is
doubled and final a of the root is changed to e

EXAMPLES

√hā, to abandon   heyya, to be abandoned that
                      ought to be abandoned

√pā, to drink   peyya, that can may or ought
                  to be drunk

dā, to give   deyya, to be given, that ought
                       to or can be given.

(c) ya is likewise doubled after roots ι, ῑ and the ι or
ῑ is changed to e

EXAMPLES

√nī, to lead   neyya, to be led, that ought to
                       be led
√jι, to conquer   jeyya, to be conquered, that can
                       be conquered.

AṆĪYA

469. The suffix aṇīya is added to the root or to the
base

EXAMPLES

Root	Fut. Past Part
√pac, to cook	pacanīya, fit to be cooked
√pūj, to honour	pūjanīya, worthy to be honoured
√kaι, to do, make	karanīya, that ought to be made oι done

(Observe that the n is lingualized through the in-
fluence of radical r, 83)

√bhū, to be (base bhava) bhavanīya, that ought
to be

The Gerund

470 The gerund is formed by means of suffixes
tvā, tvāna, tūna, ya, and tya   It is indeclinable and
partakes of the nature of a participle

Remarks (a) The suffix tvā is most commonly
met with , tvāna, tūna, and sometimes tūnam are used
as substitutes of tvā and are met with in poetry much
more than in prose

(b) *ya* is not so restricted in use as *tvāna* and *tūna*

(c) *tva* which becomes regularly *cca* (74 iv), is merely a form of *ya* initial *t* being inserted between the gerundial suffix *ya* and a *root ending in a vowel* (*ev pa + √i* to depart + *ya* = pa + *i* + *t* + *ya* = petya = *pecca*, having departed (110)

In Pali *ya* is added indiscriminately to simple roots or to roots compounded with prefixes but as in Sanskrit (in which it is never used after roots) it is much more common after compound verbs

TVĀ TVĀNA TŪNA

471 The suffix *t ā* may be

  (i) joined to the root by means of connecting vowel *i*
  (ii) the initial *t* of the suffix is, in a few cases assimilated to the last consonant of the root
  (iii) the vowel of the root is gunated
  (iv) Sometimes the last consonant of the root is dropped before suffixes *tvā tvāna* and *tūna*
  (v) the final long vowel of a root is shortened before these suffixes
  (vi) the suffixes are added to the special base as well as to the root

EXAMPLES

Root	Gerund
√pac to cook	pacitvā, having cooled (i)
√khād, to eat	khāditvā having eaten (i)

Root.	*Gerund.*
√labh, to obtain	laddhā, obtained (11), (63), *Remark*) labhitvā, having obtained (1)
√ni, to lead	netvā, having led (111)
√chid, to cut	chetvā, having cut (111, 1v)
√kar, to make	katvā, having made (1v)
√thā, to stand, remain	thitvā, having stood, remained (1)
√bhī, to fear	bhitvā, having feared, fearing (v)
√dā, to give	datvā, having given (v)
√bhuj, to eat	bhutvā, having eaten (1v)
√āp pa=pāp, to get	patvā, having got (1v, v)
√ji, to conquer	jitvā, jetvā, having conquered (111)

Remarks From root thā, we have also. thatvā; from √dā, daditvā, daditvāna, from √kar : kātūna, kattūna; from √kam, to step, to proceed nikkamitvā, nikkamitūna, √su, to hear, sutvā, sotūnaṁ, sunitvā, sunitvāna

YA, TYA

472 (1) *ya* is used mostly with roots compounded with prefixes

(11) in a few cases it is used with simple roots.

(111) *tya* is regularly changed to *cca*

(1v) *ya* is added directly to roots ending in long ā.

(v) *ya* may be added to the Special Base

(v1) *ya* is assimilated to the last consonant of the root.

(v11) *ya* may be joined to the root or to the base by means of *i*.

EXAMPLES

√sic, to sprinkle	nisiñciya having besprinkled (i, vii)
√ju' to know	vijāniva having known discerned (i v vii)
√ikkh, to see	samekkhiya, having reflected (i vii)
√cint to think	cintiya having thought (ii vii)
√bhuj to eat	bhuñjiya having eaten (v ii vii)
√dā, to give	ādaya having given (i ii)
√ha to abandon	vihāya, having abandoned (i, iv),
√ñā to know	abhiññaya, having known (i iv)
√gah to take	gayha, having taken (ii, iii)
√gam to go	gamma, having gone (vi, 71, ii)
√vis to enter	pavissa having entered (ii i)
√sad to sit down	nisajja, having sat (vi, 71, 74)
√sad to sit down	nisīdiya, having sat (i vii v) (See 459 Remark)
√kam to tread	akkamma having trodden (vi, 71 33 35)
√i, to go	pecca, having gone departed = pa + i + tya (21 i 74 ii)
√i to go	abhisamecca having comprehended = abhi + sam + ā + i + tya (21 i)
√han to strike	āhacca having struck = a + han + tya final n being dropped before initial t (n dropped before t)
√han, to strike	upahacca having vexed, = upa + han + tva (See last remark)
√han to strike	uhacca having destroyed = ū + han + tya (See last remark)
√i go	pajicca following upon, from, = pati + i + tya

√har, to take away, āhacca, having reached, attained,
=ā + har + tya. (81),

This last should not be confounded with the gerund
from √han, given above.

Remarks (a) Sometimes the gerund having been
formed by means of *ya*, the *ya* is dropped, the root
alone remaining, as.

abhiññā, having known, = abhiññāya.

paṭisankhā, having pondered, = paṭisankhāya

anupādā, not having clung, not clinging, = anupā-
dāya (an + upa + ā + √dā + ya)

(b) Some roots seem to take a compound gerund-
ial suffix, made up of *ya* and *tvā*, and joined to the
root by means of *i*, as.

āruyhitvā (√ruh), having ascended.

ogayhitvā (√gāh = gah), having dived, = ogayha,
ogāhitvā

(c) There are some anomalous forms.

disvā, from √dis, to see = having seen.
daṭṭhu = disvā

anuvicca, from √vid, to know = having known,
final d being dropped before *tya*.

pappuyya from √āp + pa = pāp, to obtain = pāp-
ayitvā.

vineyya, from √ni, having removed.

nicchcyya, from √nis = having ascertained.

In these last three examples the *y* has undergone
reduplication.

atisitvā, from √sar = Sanskrit *sṛ* (?), having
approached, having excelled

(d) The student will have remarked that several
forms are met with from the same root as

√dā datvā daditvā daditvāna dāya

√kar kariya karitvā katvā katvāna kātuna
kattuna

√gah gayha, gaṇhiya gaṇhitvā

Most roots can thus have several forms

The Infinitive

473 The Infinitive is generally formed by means of
suffix *tum*

474 The suffixes *tave tuye* and *tāye* are also met
with but seldom

475 *Tum* like the suffix of the P P P (450 ff)
may be

(i) joined to the root or to the base by vowel *i*
(ii) to the roots in *ā* it is added directly
(iii) roots ending in *i, ī* change final *i, ī* to *e*
and roots in *u, ū* change *u, ū* to *o*
(iv) initial *t* of *tum* is assimilated to the last con-
sonant of the root; the last consonant may
also be assimilated to *t*
(v) *tum* is also added to the Special Base

EXAMPLES

√pac, to cook	pacituṁ, to cook	(i)
√khad, to eat	khādituṁ, to eat	(i)
√thar, to spread	tharituṁ, to spread	(i)
dā to give	dātuṁ	(ii)
√ṭha, to stand	ṭhātuṁ	(ii)
√yā, to go	yātuṁ	(ii)
√ji, to conquer	jetuṁ	(iii)

√nī, to lead   netuṁ   (iii)

√su, to hear   sotuṁ   (iii)

√labh, to obtain   laddum, to obtain, (iv, 63, *Remark*)

√bhuj, to eat   bhottuṁ, to eat   (iii, iv, 59-*a*)

√āp, to obtain + pa   pattuṁ, to obtain   (iv, 64, 1)

√gam, to go   gantum, to go   (iv ; 67)

√i, to go   etum, to go   (iii)

√su, to hear   suṇituṁ, to hear   (v)

√budh, to know   bodhituṁ, to know   (i, iii)

√budh, to know   bujjhituṁ, to know   (i, v)

√sī, to lie down   setum, to lie down   (iii)

√sī, to lie down   sayitum   (v)

√jā, to know   jānitum, to know   (v)

√chid, to cut   chinditum, to cut   (v)

√chid, to cut   chettuṁ, to cut   (iii, iv, 62 vi)

TAVE, TUYE, TĀYE

476 These suffixes are Vedic and but seldom used in Pāli, *tave*, however, is more frequently met with than the other two

√nī, lead   nitave, to lead

√hā, to abaddon   vippahātave, to abandon, = vi + pa + hā + tave

√nam, to bend   unnametave, to ascend, rise, = ud + nam + e + tave

√dhā, to hold   nidhetave, to hide, bury, = ni + base dhe (391) + tave

√mar, to die   marituye, to die. Joined by vowel i

√gan, to count   ganetuye, to count. Added to the base gane

√dis, to see   dakkhitāye, to see (404)

4,7 The student will have remarked that several forms for the same root are often met with

Remarks (a) The Infinitive is used both *passively* and *actively*

(b) The Dative of nouns in *āya* is often used with an infinitive sense

(c) The Infinitive expresses purpose and may be translated by *for the purpose of* *in order to*

(B)—Derivative or Secondary Conjugation

478 The Derivative Conjugation includes (1) the Passive (2) the Causative (3) the Denominative (4) the Desiderative and, (5) the Intensive

4,9 It is called *Derivative Conjugation* because the above named five kinds of verbs are derived from the simple root with a well-defined modification of the sense of the root itself

480 Except for the Causative, Derivative verbs are *not conjugated* in all the tenses and in all voices

(1) THE PASSIVE.

481 The Passive Conjugation is formed by adding the suffix *ya* to the *root*

482 The suffix *ya* having been added and the *Passive Base* obtained the Personal Endings of either the Active Voice or of the Reflective Voice are added to the base

483 *Ya* is affixed to the root in three ways
    (i) Directly after roots ending in a vowel

(ii) To roots in a double consonant, *ya* is joined by means of *i*, this *i* being lengthened to *ī*. It is also joined by means of *i* when a root ends in a consonant that does not generally reduplicate (*s, h* and *r*)

(iii) It may be added directly to roots ending in a consonant, in this case the *y* of *ya* becomes assimilated to the last consonant of the root according to the Rules of Assimilation (70, *ff.*)

(vi) *Ya* is also added to the Special Base by means of *i*, lengthened

EXAMPLES OF (i).

Remarks (a) When *ya* is added to roots ending in a vowel, the vowel of the root undergoes some change especially vowels *a, i* and *u*

(b) Radical *ā* is changed to *ī* before *ya* and radical *i, u,* are lenghtened to *ī, ū*.

Root	Passive Base
√dā, to give	dīya, to be given
√pā, drink	pīya, to be drunk
√dhā, to hold	dhīya, to be held
√ji, to conquer	jīya, to be conquered
√ci, to heap	cīya, to be heaped up
√ku, to sing	kūya, to be sung
√su, to hear	sūya, to be heard

(c) Radical long *ī* and *ū*, remain unaffected ·

√bhū, to become	bhūya, to have become
√lū, to reap	lūya, to be reaped
√nī, to lead	nīya, to be led

(d) In some instances, the *long vowel* before ya is shortened, in which case the *y* is *doubled*

Root	Passive Base
√nī to lead	√nīya or nīyya
√su, to hear	√sūya, or suyya
√dā, to hear	√dīya, or dīyya

484 To the above bases the Active or Reflective Personal Endings being added, we obtain for instance from √ji to conquer, base jiya (or jivya)

PRESENT

Active

Sing	Plur
1 jiyāmi I am conquered	jiyāma we are conquered
2 jiyasi thou art conquered	jiyatha, you are conquered
3 jiyati, he is conquered	jiyanti they are conquered

PRESENT

Reflective

Sing	Plur
1 jiye I am conquered	jiyamhe we are conquered
2 jiyase thou art conquered	jiyavhe you are conquered
3 jiyate, he is conquered	jiyante they are conquered

Optative (1) jiyeyyami, jiyeyyāmi (2) jiyetho jiyeyyāsi (3) jiyetha, jiyeyya, etc etc.

Imperative (1) jiye jiyāmi (2) jiyassu, jiyāhi (3) jiyatam jiyatu

EXAMPLES OF (ii).

Root.	Passive Base.
√pucch, to ask	pucchīya, to be asked
√has, to laugh	hasīya, to be laughed at
√vas, to live	'vasīya, to be lived upon
√kar, to make	'karīya, to be made
√sar, to remember	'sarīya, to be remembered
√mah, to honour	mahīya, to be honoured

EXAMPLES OF (iii)

√labh, to obtain	labbha, to be obtained (70, 71)
√pac, to cook	pacca, to be cooked (70, 71)
√bhan to speak	bhañña, to be spoken (70, 71)
√khād, to eat	khajja, to be eaten (70, 71, 34)
√han, to kill	hañña, to be killed (70, 71)
√bandh, to bind	bajjha, to be bound (70, 71, 74)

EXAMPLES OF (iv).

√gam, to go	gacchīya, to be gone to
√budh, to know	bujjhīya, to be known
√is, to wish, desire	icchīya, to be wished for

485. Long *i* before *ya* of the Passive, is sometimes found shortened, as *mahīyati* or *mahiyati,* to be honoured.

486. It is usual to form the Passive of the roots ending in a cansonant preceded by long *ā*, by means of *ī*; Ex. √yāc, to beg = yācīyati; √aj, to drive + prefix *pa* = *pāj,* to drive = pājīyati, to be driven

487. Ya may be added directly after some roots ending a consonant without assimilation taking place and without the insertion of connecting vowel *ī*, as. √lup, to cut, elide = lupya + ti = lupyati, to be elided. cut off; √gam, to go = gamya + ti = gamyati, to be gone to.

Remarks (a)* We have already said that when the‒
i before *ya* is shortened initial ɩ is reduplicated bɣ
wav of compensation (483 *d*)

(b) *The Perfect the* ʌorist, the *Future and the*
Conditional (which four tenses are called General
Tenses—see, 367) of the Reflective Voice, *are often*
used in a passive sense

488 The Passive may assume several forms from
the same root

√kar, to do make gives Passive kariyɑtɩ,
kariyati kayɩratɩ (with metathesis) kayyati (with
assimilation of r 80)

√gam to go gives gamɩyatɩ gacchɩyatɩ, gam‒
yatɩ

√gah to take, gives gayhatɩ (metathesis)‒
gheppatɩ quite an anomalous form

√ha, to abandon hayatɩ hɩvatɩ

482. *Anomalous forms of the Passive*

√vah, to carry, Passive Base = vuɣ h vuyhāmī,
vuyhasɩ, ʌuyhatɩ, ɩuyhe, vuyhase, vuɣhate, etc

√vas to live, Passive Base = vuɕs ʌussāmɩ
vussasɩ, vussntɩ etc

√yaj, to sacrifice, Passive Base = ɩjj to be sacri‒
ficed ɩjjamɩ, ɩjjasɩ, ɩjjatɩ etc

√vac to speak Passive Base = ucc uccāmɩ,
uccasɩ uccatɩ etc

√vac to speak Passive Base = vucc vuccāmɩ,
vuccasɩ ʌuccatɩ, etc.

490 Final ʃ of a root, which is not usually suscep‒
tible of reduplication is however sometimes found
reduplicated as √dɩs, to see becomes dissati to be‒
seen √nas, to destroy = nassatɩ, to be destroyed

CAUSATIVE VERBS .

491 Causal or Causative verbs are formed by adding to the root the suffixes

(i) *aya*, which is often contracted to *e*

(ii) *āpaya*, which likewise may be contracted to *āpe*.

492 (i) The radical vowel of the root is *gunated* or *strengthened* before these suffixes, if followed by one consonant only.

(ii) It remains unchanged when it is followed by two consonants.

(iii) In some cases, radical *a* is not lengthened although followed by a single consonant.

(iv) Roots in *i*, *ī*, and *u*, *ū* form their causal from the Special Base

(v) Other verbs, too, may form the causal from the Special Base

(iv) Some roots in *a* take *āpe*, *āpaya*

EXAMPLES.

Root.	Causative Bases.
√pac, to cook	pāce, pācaya, pācāpe, pācāpaya, to cause to cook (i)
√kar, to do	kāre, kāraya, kārāpe, kārāpaya, to cause to do (i)
√gah, to take	gāhe, gāhaya, gāhāpe, gāhāpaya, to cause to take (i)
√mar, to kill	māre, māraya, mārāpe, mārāpaya, to cause to kill (i)
√sam, to be appeased.	same, samaya, samāpe, samāpaya, to cause to be appeased (iii)

Root	*Causative Base*
√gam, to go	gama gamaya to cause to go (iii) we find also gāme
√chid to cut	chede chedaya chedāpe chedapaya to cause to cut (i)
√bhuj to eat	bhoje, bhojaya, bhojāpe bhojapaya to cause to eat (i)
√rudh to hinder	rodhe rodhaya rodhāpe rodhapaya to cause to hinder
√bhid to break	bhede, bhedaya bhedāpe bhedapaya to cause to break (i)
√su to hear	sāve sāvaya savāpe, savāpaya to cause to hear (iv)
√bhū, to be	bhave, bhāvaya etc (iv)
√si, to lie down	sāye, sayaya sayāpe sayāpaya to cause to lie down (iv iii)
√ni, to lend	nayaya nayāpe nayapaya, to cause to lead (iv iii)
√pucch, to ask	pucchāpe pucchāpaya to cause to ask (ii)
√dha to place with prefix pi	pidhāpe, pidahāpava to cause to shut (vi)
	pidahāpe pidahāpaya to cause, to shut (v ii)
√dā, to give	dape dapaya to cause to give (vi)
√ṭha, to stand	ṭhape, ṭhapaya, to place (vi with a shortened)

DOUBLE CAUSAL

493 There is a double causal formed by adding
āpāpe to the root

EXAMPLES

Root.	Simple Causal.	Double Causa'
√pac, to cook	pāce, pācāpe, etc ,	pācāpāpe, pācāpāpaya
√chɪd, to cut	chede, chedāpe, etc.,	chedāpāpe, chedāpāpaya
√bhuj, to eat	bhoje, bhojāpe, etc ,	bhojāpāpe, bhojāpāpaya

Remarks. The double causal may be translated by
"So get to, or, to make to 'cause to ......'' For ɪnstance :
to purɪsam dāsam odanam pācāpāpetɪ,   " He causes
the man to cause the slave to cook the food " or " He
gets the man to make the slave to cook the food."

Note, that the first accusatɪve or object purɪsam may
be, and ɪs often, replaced by an *Instrumentɪve.*

494. The causatɪve verbs are declɪned lɪke the verbs
n *i, i,* of the 1st Conjugatɪon, 3rd Dɪvɪsɪon (393, 385),
and lɪke the verbs of the 7th Conjugatɪon (379)

EXAMPLES.

√pac, to cook, *causatɪve base* pāce, pācaya, pācāpe,
pācāpaya, to cause to cook

PRESENT

Sɪngular

1 pācemɪ, pācayāmɪ   pācāpemɪ,   pācāpayām,
    I cause to cook.

2. pācesɪ,   pācayasɪ   pācāpesɪ,   pācāpayasɪ,
    thou causest to cook

3. pācetɪ,   pācayatɪ,   pācāpetɪ,   pācāpayatɪ,
    he causes to cook.

Plural

1 pācema pacayama pacāpema pacāpayama,
   we cause to cook

2 pācetha, pacayatha pacāpetha pacāpayatha
   you cause to cook

3 pācenti pacayanti pacāpenti, pacāpayanti,
   they cause to cook

OPTATIVE

Singular

1 pāceyyāmi   pacayeyyāmi,   pacāpeyyami
   pacāpayeyyāmi I should cause etc

2 pāceyyāsi pācayeyyāsi pacāpeyyāmi, pāca-
   payeyyāsi thou shouldst cause, etc

3 pāceyya pacayeyya pacāveyya pācāpaveyya,
   he should cause etc

Plural

1 pāceyyāma yacayeyyama pacāpeyyāma
   pācāpayeyyama we should cause etc

2 pāceyyātha pācayeyyātha pācāpeyyatha, paca-
   payeyyātha you should cause, etc

3 pāceyyum pacayeyyum pacāpeyyum pāca-
   payeyyum they should cause, etc

And so on for the other tenses

Remarks (a) The bases in e and pe take the Sig-
matic Aorist Endings (418 419)

(b) The bases in *ava* take the other Endings
(407 b) As pācesim pācesi, pacāpesim pacayirh
pācayi pācāpayirh pacapayi, etc

Causal Passive

405 The passive of a causal verb is formed by joining the suffix *ya* of the Passive *to the Causative Base*, by means of *i* lengthened to *ī*, final vowel *e* of the Causative base having been dropped first   The Causal Passive may be translated by "*caused to. . ..,* *made to do*" the action expressed by the root

EXAMPLES

Root	Simple Verb	Causal. Causal Passive.
√pac, to cook	pacati	pāceti, pācīyati, to be caused to cook
√bhuj, to eat	bhuñjati,	bhojeti, bhojīyati, to be caused to eat
√kar, to do	karoti	kāreti, kārīyati, to be caused to do

Remarks. Connective vowel *i* may also be found short

496. Some verbs, although in the Causative, have merely a transitive sense as

√car, to go, Causative *cāreti*, to cause to go = to administer (an estate)

√bhū, to be, Causative *bhāveti*, to cause to = to cultivate, practise.

497. Verbs of the 7th Conjugation form their causal by adding *āpe* or *āpaya* to the base, the final vowel of the base having first been dropped

Root.	Base
√cur, to steal	core
√kath, to tell	kathe
√tīm, to wet	teme

Simple Verb		Causal	
coreti	corayati	corāpeti	corāpayati
kathethi	kathayati	kathāpeti	kathapayati
temeti	temayati	temāpeti	tempavāti

DENOMINATIVE VERBS.

498 So called because they are formed from a *noun stem* by means of certain suffixes

499 The meaning Denominative Verb is susceptible of several renderings in English it generally expresses (a) *'to be act as to be like to wish to be like* that which is denoted by the noun (b) *to wish for desire* that which is signified by the noun (c) *to change or make into* that which is denoted by the noun, (d) *to use as or make use of* that which is expressed by the noun

500 The suffixes used to form Denominative Verbal Stems are

    (i) āya, aya e
    (ii) īya īva
    (iii) a
    (iv) āra, āla (These two rather rare)
    (v) āpe

150 The base or stem having been obtained by means of the above suffixes the Personal Endings of the tenses are added exactly as they are after the verbs

Noun stem	Denominative Verbs
pabbata, a mountain	pabbatāyati to act like a mountain
macchara, avarice	macchārāyati, to be avaricous (lit , to act avariciously)

Noun-stem.	*Denominative Verbs.*
samudda, the ocean	samuddāyatı, to be or act like the occan
nadī, river	nadīyatı, to do, act like a rıver
arañña, forest	araññīyatı, to act (in town) as inthe forest
dhana, rıches	dhanayatı, dhanāyatı, to desıre rıches
putta, a son	puttīyatı, to desıre, or, treat as a son
patta, a bowl	pattīyatı, to wısh for a bowl
cīvara, a monk's robe	cīvarīyatı, to desıre a robe
dolā, a palankın	dolāyatı to desıre a, or, wısh for one's own palankın
vīnā, a lute	vīnāyatı, to use the lute = to play on the lute
upakkama, dıligence,-plan	upakkamālatı, to make dılıgence, to devıse plans
gana, a followıng	ganayatı, to wısh for a followıng or dıscıples
samodhāna, connectıon	samodhāneti, to connect, joın
sārajja, modesty, shyness	sārajjatı, to be shy, nervous
tanhā, cravıng	tanhāyatı, tanhīyatı, to crave
mettam, love	mettāyatı, to love
karuna, mercy, pıty	karunāyatı, to pıty
sukha, happıness	sukhāpeti, to make happy
dukkha, mısery	dukkhāpeti, to make mıserable
unha heat	unhāpeti, to heat, warm
jatā, matted haır, tangled branches	vıjatāyatı, dısentangle, comb out
parıyosāna, end	pārıyosānatı, to end, to cease

502 Denominatives can also be formed from the stems of adjectives and adverbs; as

daḷha	firm strong	daḷhāyati	to make firm strong
santaṁ	being good	santarati	to act well or handsomely
aṭṭa	afflicted hurt	aṭṭīyati	to hurt afflict

Remarks (a) Suffixes īra and āle are simply modifications of aya

(b) There is an uncommon way of forming Denominative Verbs from nouns the 1st, 2nd or 3rd syllable of the noun is reduplicated and the suffix īya or ṭi a added to the word thus reduplicated the vowel u or i may or may not be inserted between the reduplication

Noun Stem	Denominative Verb
putta son	pupputtīyati to wish to be (as) a son
putta a son	puttittīyisati to wish to be (as) a son
kamalaṁ, flower	kakamalāyisati or kamamalā yisati or kamalālāyisati to be (as) a flower

(c) The Causal and Passive of all Denominatives are formed in the usual manner

DESIDERATIVE VERBS

503 As its very name indicates the Desiderative Conjugation expresses the wish or desire to do or be that which is denoted by the simple root

504 The Desiderative is not extensively used in Pāli however it is frequent enough to warrant a careful perusal of the rules for its formation

505. The suffix *sa* is the characteristic sign of this conjugation, another characteristic is the reduplication of the root according to the rules already given (372) The student ought first to look carefully over those rules.

EXAMPLES

Root	Desid Base	Desiderative Verb
√su, to hear	sussusa	sussusati, to desire, to hear = listen (33, 372 7c)
√bhuj, to eat	bubhukkha	bubhukkhati, to wish to eat (86, 372 5)
√tij, to bear	titikkha	titikkhati, to endure, be patient (86, 372 7b)
√ghas, to eat	jighaccha	jighacchati, to desire to eat (89, 372 7a)
√pā, to drink	pipāsa, pivāsa	pivāsati, to desire to drink (372 7a), (pivāsa, *from the root*)
√kit, to cure	cikiccha	cikicchati, to desire to cure, to treat (88, 372 2)

506 It will be remarked that the initial *s* of *sa* is mostly assimilated.

507. The bases being obtained, the personal endings are added as usual

Remarks. The Causal and Passive are formed in the usual way.

INTENSIVE VERBS

508 The Intensive Verbs also called Frequentative Verbs express the frequent repetition or the intensification of the action denoted by the simple root. The characteristic of the Intensive conjugation is the reduplication of the root according to the usual rules (§ 7)

509 These verbs are not very frequent in Pali

EXAMPLES

Root	Int nsive Verb
√lap to talk	lālappati, lalapati to lament
√kam to go	caṅkamati to walk to and fro
√gam to go	jaṅgamati to go up and down
√cal to move	cañcalati to move to and fro to tremble

The personal endings are added as usual

510 DEFECTIVE AND ANOMALOUS VERBS

√ as to be

PRESENT SYSTEM

Present

Singular	Plural
1 asmi I am	asma we are
amhi I am	amha we are
2 asi thou art	attha you are
3 atthi h is	santi they are

Imperative

1 asmi let me be	asma let us be
amhi let me be	amha let us be
2 ahi be thou	attha be ye
3 atthu let him, her, it be	santu let them be

Present Participle.

	Active.	Reflective
Masc	santo, being	samāno, being
Fem.	santī, being	samānā, being
Neut	santaṁ, being	samānam, being

Aorist

1	āsiṁ, I was, I have been	āsimhā, } we were, we
		āsimha, } have been
2	āsi, thou wast, thou hast been	āsittha, you were, you have been
3	āsi, he was, he has been	{ āsum, they were, they have been
		āsimsu

Conditional

1.	assaṁ, if I were or should be	assāma, if we were or should be
2	assa, if thou wert or should be	assatha, if you were or should be
3	{ assa, siyā, if he were or should be	{ assu, if they were or should be siyum

511   √ **hū**, to be.

(*hū* is a contracted form of root *bhū*)

Present System

	Present.		Imperfect.	
	Sing	*Plur.*	*Sing*	*Plur.*
1.	homi	homa	ahuva	ahuvamha
			ahuvaṁ	ahuvamhā
2	hosi	hotha	ahuvo	ahuvattha
3.	hoti	honti	ahuva, ahuvā	ahuvu

	Imperative		*Optative*	
	Sing	*Plur*	*Sing*	*Plur*
1	homi	homa	heyyāmi	heyyāma
2	bohi	homa	heyyāsi	heyyātha
3	hotu	hontu	heyya	heyyuṁ

Present Participle

Masc honto   *Fem* hontī   *Neut* hontaṁ

Aorist

	Singular	*Plural*
1	ahosiṁ, ahuṁ	ahosimha, ahumhā
2	ahosi	ahosittha
3	ahosi ahu	ahesuṁ ahuṁ

The l uture has already been given (436)

	Infinitive	*Gerund*	*Fut P P*
	hotuṁ	hutvā	hotabbo

512   √**kar** to do make

The present *Active* has already been given (403)

PRESENT SYSTEM

Present

Reflective

	Sing	*Plur*
1	kubbe	kubbamhe kurumhe
2	kubbase, kuruse	kubbavhe kuruvhe
3	kubbate kurute	kubbante kurunte
	kubbati	

Optative

Singular

Active

1	kare	kubbe	kubbeyya
	kareyya		kayirā, kavirāmi
2	kare,	kubbe	kubbeyyāsi
	kareyyāsi		kayirā kayirasi

Singular.

3	kare	kubbe	kayirā; kubbeyya
	kareyya		

Plural.

1.	kareyyāma	kubbeyyāma	kayirāma
2	kareyyātha	kubbetha	kayirātha
3	kareyyam	kubbeyyam	kayiram

Imperfect

	Active		Reflective	
	Sing	Plur	Sing	Plur
1	akara	akāramhā	akarim	akarāmhase
	akaram			
2	akaro	akarattha	akarase	akaravhām
3	akara	akaru	akarattha	akaratthum

The Aorist has been given (412)

Imperative
Active

	Sing.	Plural
1	karomi	karoma
2	kuru, karohi	karotha
3	karotu, kurutu	karontu, kubbantu

Reflective

	Singular	Plural
1	kubbe	kubbāmase
2	kurussu	kuruvho
3	kurutam	kubbantam

Future

Besides the usual Future in *ssāmi*, *karissāmi*, *karissasi*, there is another form given in (436)

Present Participle

	Active	Reflective.
Masc.	karam, karonto	karamāno kurumāno, karāno, kubbāno

Active	Reflective
F m karonti	karamānā karumāna karunā, kubbana
Neut karaṁ, karontaṁ	karamānaṁ, kurummnaṁ, karanaṁ, kubb naṁ

Future Pass Part

kattabbo katabbo l irivo kaviro kavvo karaniyo

Remarks All the forms in *yira* are obtained through metathesis in *kavvo* the r has been assimilated

Present Passive Part

kariyamāno, karivamano kayiramm ino karivamano

Passive Base

The Passiva Base has several forms
kariya karivva kariva, kayira

513   √ dā to give

The Present Optative and Imperative have already been given (395)

The student will remark that some of the tenses are formed directly on the root the Radical Aorist the Sigmatic Aorist the Future and the Conditional

	Radical Aorist		Sigmatic Aorist	
	Sing	Plur	Sing	Plur
1	adaṁ	adamhā	adāsiṁ	adasimhā
2	ado	adattha	adāsi	adāsittha
3	ada	adaṁsu aduṁ adasi	adāsi	adasuṁ adāsuhsu

Future

	A —(From the base)		B —(From the root)	
	Sing	Plur	Sing	Plur
1	dadissami	dadissāma	dassāmi	dassāma
2	dadissasi	dadissatha	dassasi	dassatha
3	dadissati	dadissanti	dassati	dassanti

Conditional.

Sing.	Plur.
1. adassaṃ	adassamha
2. adasse	adassatha
3. adassā	adessaṃsu

Participle

(Masculine)

Present	P. P. P	Act. P. P.
dadaṃ, dadanto	dinno	dinnāva
Fut. P.		Fut. P. P
dadassaṃ		dātabbo
dadassanto		dāsso

Pres.	Refl.	Part
dadamāno	dadamāna	dadamāna

VERBAL PREFIXES

514. The Prefix or Preposition, called in Pāli, Upasagga (cf. *Pāmarh*) are prefixed to verbs and their derivatives, they have been, as that a word called Verbal Prefixes. They generally modify the meaning of the word, or intensify it, and sometimes totally alter it, in some cases, they add but little to the original one of the root.

515. The above names of ... apply when prefixes are p... before verbs. When a prefix is placed before... with the ... the ... ... not it ... preposition, but a ... ... of the prefix of the ... ...

516. These prefixes are as follow ...

... ...

... ...

√kir to pour scatter=ākirati to scatter all over or around, to fill

√cikkh to show tell=ācikkhati, to point out tell to (to communicate)

√chad to cover=acchādeti to cover over or all around to put on clothes (33 35)

Remarks This prefix reverses the meaning of some roots

√da to give but adati, to take

√gam to go base gaccha=āgacchati to come

ati, (before vowel=acc) *beyond across over, past very much, very* it expresses *excess*

√kam to step go=atikkamati (33) to step over to go across go past to escape to overcome to transgress excel to elapse

√ni, to lead=atineti to lead over or across to irrigate

√car to act=aticarati, to act *beyond too much in excess*=to transgress.

adhi, (before vowels=ajjh) *over above on upon at to in superior to great* It expresses sometimes *superiority*

√vas to live=adhivasati, to live in to inhabit

√gam, to go=ajjhagama, he approached=adhi + augment a + gamā (Aorist)

√bhas to speak=adhibhāseti to speak to to address

anu, *after along according to near to behind less than in consequence of, like gradually, beneath*

√kar to do=anukaroti, to do like to imitate to ape

√kam, to go+anukkhamati to go along with to follow

√dhāv, to run = anudhāvati, to run after = to pursue

√gah, to take = anuganhati, to take near, beneath = to protect

apa, *off, away, from, away from, forth;* it also implies *detraction, hurt, reverence*

√ci, to notice, observe = apacāyati, to honour, respect, apaciti, reverence

√nī, to lead = apaneti, to lead away, *viz*, to take away, to remove

√gam, to go, = apagacchati, to go away

√man, to think = apamaññati, to despise

api, *on, over, unto, close upon* This prefix is very seldom used, it is prefixed mostly to the roots *dhā*, to put, set, lay, and *nah*, to bind, join It is moreover found abbreviated to *pi* in most instances

√dhā, to put, set, lay = pidahati, to cover, close, shut Apidhanam, pidahanam, pidhānam, covering, lid, cover

√nah. to bind, join = pinayhati, to bind on, join on.

abhi, *to, unto, towards, against, in the direction of* It also expresses *excess, reverence, particularity.* (Before a vowel = abbh)

√gam, to go = abhigacchati, to go towards, approach.

√kaṅkh, to desire, abhikankhati = to desire particularly, to long for, yearn

√jal, to blaze = abhijalati, to blaze excessively, *viz*, fiercely

√vand, to salute = abhivandati, to salute reverentially.

ava down off away, back off, little, less Im
plies also disrespect disregard

hemarks ava is often contracted to o

√jā to know avajānāti to despise

√har to take avaharati to take away Avāha
to taking away

√khip to throw = avakhipati to throw down

√lok, luk to look oloketi to look down ava-
loketi

ud (the u of native grammarians for the assimi
lation of final d to the following consonants see 58 60
6 65 Before h sometimes final d is lost and the u
lengthened

1 guards above up forth out

√khip to throw ukkhipati to throw up get rid
of ukkhepanam excommunication

√chid to cut ucchindati to cut off

√ṭhā to stand uṭṭhahati to stand up rise
(ṭhānam rising

√har to take uddharati (66) to draw out (d
dharanam pulling out

Remark ud reverses the meaning of a few verbs

√pat to fall = uppatati to leap up spring up

√nam to bend unnamati to rise up ascend

upa unto to towards near with by the side of
as, like up to (opposed to apa) below less

√kaddh to drag upakaddhati to drag or draw
towards to draw below or down

√kar to do = upakaroti to do (something) 'to
wards unto vt to help upakaro help
use upakaranam, instrument bt doing
with

√kam, to step, go = upakkamati, to attack; lit , to go towards

ni (sometimes lenghtened to *nī*, and before a vowel = *nir*) *out, forth, down, into, downwards, in, under*

√kam, to go = nikkhamati, to go out, to depart.

√dhā, to place = nidahati or nidheti, to deposit, hide.

√har, to take = nīharati, to take out

√han, to strike = nihanti, to strike down.

pa, *onward, forward to, forth, fore, towards, with.* It expresses *beginning.*

√bhā, to shine = pabhāti, to shine forth, to dawn. Pabhā, radiance

√bhū, to be = pabhavati, to begin to be, *viz*, to spring up, originate

√jal, to burn = pajjalati, to burn forth, to blaze

pati, pati, *against, back to, in reverse direction, back again, in return, to, towards, near.*

√bhās, to speak = patibhāsati, to speak back, to reply

√khip, to throw = patikkhipati, to refuse Patikkhepo, refusing

√kam, to step = patikkhipati, to step back, to retreat

parā, *away, back, opposed to, aside, beyond*

√kam, to go = parakkamati, to strive, put forth effort

√ji, to conquer = parājeti, to overcome

pari, *around, all around, about, all about, all over.* Expresses *completeness,* etc.

√car, to walk = paricarati, to walk around, *viz.,* to serve, honour. Paricāro, attendance, paricca, having encircled (= pari + √i + tya).

√chid to cut=paricchindati, to cut around=to limit, mark out

√dhāv, to run=paridhavati, to run about

√ñā, to know=parijānāti to know perfectly, exactly

vi *asunder apart away without* Implies *separation distinctness, dispersion*

√chid, to cut=vicchindati, to cut or break asunder=to break off, interrupt

√ñā to know=vijānāti to know distinctly, to discern vijānaṃ, knowing

√kir, to scatter=vikirati, to scatter about, to spread

sam, *with along together, fully, perfectly*

√bhuj to eat=sambhuñjati to eat with

√vas, to live=saṃvasati, to live together with saṃvāso living with

Remarks It should be borne in mind that two and sometimes three, of the above prefixes may combine The most common combinations are—

nyā written byā (=vi+ā) vyakaroti to explain (√kar), vyapajjati to fall away (√pad to go)

ajjho (=adhi+o o=ava) ajjhottharati to overwhelm (√thar to spread)

ajjhā (=adhi+ā) ajjhāvasati to dwell in (√vas), ajjhāseti, to lie upon (√si)

anupa (=anu+pa) anupakhādati to eat into (√khad) anupabbajati to give up the world (√vaj to go)

anupari (√anu + pari) anuparidhavati to run up and down (√dhav) anupariyati to go round and round (√yā)

anusam (= anu + sam) anusangito, chanted together rehearsed, anusañcarati, to cross

samud (= sam + ud), samukkamsati, to exalt, samucchindati, to extirpate (√chid), samudeti, to remove (√i)

samudā (= sam + ud + ā,) samudācarati, to address, practise (√car), samudāhato, produced (√har), samudāgamo, beginning (√gam)

samupa (= sam + upa), samupeti, to approach (√i), samupagacchati, to approach

samā (= sam + ā), samāharati, to gather (√har), samāgamo, assembly (√gam)

samabhi (= sam + abhi), samabhisiñcati, to sprinkle (√siñc)

upasam (= upa + sam), upasamharati, to bring together (√har), upasamvasati, to take up one's abode in (√vas, to live)

Remark The student must be prepared to meet with some other combinations, the general meaning of a word can always be traced from the sense of the several combined prefixes

517 It is important to note that the prefixes or prepositions are used, not only with verbs, but also with verbal derivatives, nouns and adjectives, as, anutīre, along the bank, adhicittam, high thought; abhinīlo, very black.

518 pari is often written pali (72).

519. *pari*, *vi* and *sam* very often add merely an intensive force to the root

520 After prefixes, *sam*, *upa*, *parā*, *pari*, and the word *pura*, in front, √kar sometimes assumes the form **khar**. Ex. *purakkharoti*, to put in front, to follow = pura + √kar *parikkharo*, surrounding = pari + √kar.

521 A few adverbs are used very much in the same-
way as the Verbal Prefixes, but their use is restricted
to a few verbs only They are—

āvi = *in full view in sight, in view, manifestly,
visibly* It is prefixed to the verbs bhavati (√bhu)
and karoti (√kar) I x āvibhavati to become mani-
fest visible, to appear be evident āvikaroti to make
manifest clear evident to explain show

antara = *among, within between*, used with
√dha, to put place I x antaradhāyati to vanish
disappear hide antaradhāpeti to cause to vanish or
disappear

attham (ad~ and noun) — *home disappearance
disappearing setting* used with verbs of going = to
set disappear (of moon sun and tars) Mostly used
with the verbs gacchati and eti (√i), to go I x
atthaṅgacchati to disappear to set atthameti to set
(of the sun)

pātu (before a vowel pātur) — *forth to view,
manifestly, evidently*, used with bhavati and karoti
Ex patubhavati, to become manifest evident, clear
to appear to arise patubhāvo appearance manifesta-
tion patukaroti to manifest make clear, evident to
produce

pura *in front forward before*, used almost
exclusively with karoti (cf 520) I x purakkharoti
to put or place in front, to appoint or make a person
(one s) leader and thence to follow to revere

alam — *fit, fit for*, used with verb karoti in the
sense of decorating Ex alaṅkaroti, to adorn em-
bellish decorate

tiro *out of sight, across, beyond,* prefixed to roots kar and dhā, in the sense of covering, hiding, etc   Ex   tirodhāpeti, to veil, to cover, put out of sight, tirodhānam, a covering, a veil, tirokaroti, to veil, to screen; tirokaranī, a screen, a veil

522   Prefixes *du* and *su* are never used with verbs. (See Chapter on Adverbs) and prefix *a (an),* is very seldom so used

523   To finish this chapter on Verbs, we will now give the paradigm of a verb fully conjugated

√*pac,* to cook

PRESENT SYSTEM

(stem paca)

Present

I cook, etc

	Active Voice.		Reflective Voice	
	Sing	*Plur*	*Sing*	*Plur.*
1	pacāmi	pacāma	pace	pacāmhe
2.	pacasi	pacatha	pacase	pacavhe
3.	pacati	pacanti	pacate	pacare
				pacante.

Imperfect.

I cooked, etc.

1	apaca	apacamhā	apacim	apacāmhase
	apacam	apacamha		apacamhase
2	apaco	apacattha	apacase	apacavham
3.	apaca	apacu	apacattha	apacatthum

Imperative

Let me cook, etc.

1	pacāmi	pacāma	pace	pacamāse
2	pacāhi paca	pacatha	pacassu	pacavho
3	pacatu	pacantu	pacatam	pacantam

Optative

I should, would could can etc cook

1	paceyyāmi pace	paceyyāma	paceyyam	paceyyāmhe
2	paceyyāsi pace	paceyyātha	pacetho	paceyyavho
3	paceyya pace	paceyyum	pacetha	pacerath

Present Participle

Mas	pacam	pacamāno
	pacanto	pacano
Fem	pacatī	pacamanā
	pacantī	pacanā
Neut	pacam	pacamānam
	pacantam	pacanam

AORIST SYSTEM

(Stem pac)

Aorist

I cooked or I have cooked etc

1	apacim	apacimhā	apaca	apacimhe
2	apaci	apacittha	apacise	apacivham
3	apaci	apacum	apacā	apacum
	apaci	apacimsu	apacu	apacimsu

Remarks The augment a may be left out

PERFECT SYSTEM.

(Stem   papac).

Perfect

I cooked, etc.

1	papaca	papacimha	papaci	papacimhe
2	papace	papacittha	papacittho	papacivho
3	papaca	papacu	papacittha	papacire

Perfect Participle Active
Having cooked

	Act	*Refl*
Mas	pacitavā	pacitavā
	pacitavanto	pacitavanto
	pacitāvī	pacitāvī
Fem.	pacitavatī	pacitavatī
	pacitavantī	pacitavantī
	pacitāvinī	pacitāvinī
Neut	pacitavam	pacitavam ·
	pacitavantaṁ	pacitavantaṁ
	pacitāvi	pacitāvi

Remarks The Perfect Participle is the same for the Reflective as for the Active Voice   (For formation see 465)

FUTURE SYSTEM.

(Stem   pacissa)

Future.

I shall cook, etc

1	pacissāmi,	pacissāma	pacissam	pacissāmhe
2	pacissasi,	pacissatha	pacissase	pacissavhe
3	pacissati,	pacissanti	pacissate	pacissante

Conditional

If I could cook etc

1 apacissaṁ apacissamhā apacissaṁ apacissāmhase
  apacisse apacissatha apacissase apacissavhe
3 apacissā apacissaṁsu apacissatha apacissiṁsu

Future Participle

Mas	pacissaṁ	pacissamano
	pacissanto	pacissano
Fem	pacissatī	pacissamana
	pacissantī	pacissanā
Neut	pacissaṁ	pacissamanaṁ
	pacissantaṁ	pacissanaṁ

Infinitive pacituṁ

Gerund pacitva pacitvana pacitūna paciya

Fut P P pacitabba pacaniya

P P P pacita

24 Paradigm of √cur, to steal.

Base corava or core

Active

PRESENT SYSTEM

First form		Second form	
(base, *corava*).		(base, *core*)	

Present

1	corayāmi	corayāma	coremi	corema
2	corayasi	corayatha	coresi	coretha
3	corayati	coravanti	coreti	corenti

Imperfect

(from base coraya only)

1. acoraya   acorayamhā
   acorayam   acorayamha
2. acorayo   acorayattha
3. acoraya   acorayu

Imperative

1	corayāmi	corayāma	coremi	corema
2,	corayāhi	corayatha	corehi	coretha
3	corayatu	corayantu	coretu	corentu

Optative

1	corayeyyāmi	corayeyyāma	coreyyāmi	coreyyāma
2.	corayeyyāsi	corayeyyātha	coreyyāsi	coreyyātha
3	corayeyya	corayeyyum	coreyya ·	coreyyum.
	coraye			

Present Participle

Masc	corayam	corayanto	corento
Fem	corayatī	corayantī	corentī
Neut	corayam	corayantam	corentam

AORIST SYSTEM

Aorist

1	corayim	corayimhā	coresim	coresimhā
		corayimha		coresimha
2	corayi	corayittha	coresi	coresittha
3	corayi	corayum	coresi	coresum
		corayimsu		coresimsu

PERFECT SYSTEM

The Perfect Tense of these verbs is not generally met with. But it would be cucora cucore cucorimha etc)

Perfect Participle Active

Mas	corayitavā	coritava
	corayitavanto	coritavanto
	corayitāvi	coritavi
Fem	corayitavati	coritavati
	corayitavanti	coritavanti
	corayitavini	coritavini
Neut	corayitavaṁ	coritavaṁ
	corayitavantaṁ	coritavantaṁ
	corayitavi	coritavi

FUTURE SYSTEM

Future

1	corayissāmi	corayissāma	coressāmi	coressāma
2	corayissasi	corayissatha	coressasi	coressatha
3	corayissati	corayissanti	coressati	coressanti

Conditional

1	acorayissaṁ	acorayissamhā
2	acorayisse	acorayissatha
3	acorayissā	acorayissaṁsu

FUTURE PARTICIPLE
Active

Masc	corayissam	coressam
	corayissanto	coressanto
Fem	corayissati	coressati
	corayissanti	coressanti
Neut	corayissam	coressam
	corayissantam	coressantam

res Participle Reflective

Masc.	corayamāno	corayāno
Fem	corayamānā	corayānā
Neut.	corayamānam	corayānam

Infinitive corayitum, coretum

Gerund corayitvā, coretvā

P P F corayitabbo, coretabbo

P. P P corito, coritā, caritam

525. The Reflective Voice presents no difficulty. it is generally formed on the base in *aya*

Reflective

	Present		Imperfect	
	Sing.	Plur	Sing	Plur.
1.	coraye	corayāmhe	acorayam	acorayāmhase
2,	corayase	corayavhe	acorayase	acorayavham
3	corayate	corayante	acorayattha	acorayatthum

Passive Voice

526 The Passive Voice is formed in the usual way by joining *ya* to the base by means of vowel *i* lengthened to *ī*, the final vowel of base being dropped before *ī*

EXAMPLES

Present

Singular	Plural
1 corīyāmi I am robbed	corīyāma we are robbed
2 corīyasi thou art robbed	corīyatha you are robbed
3 corīyati he is robbed	corīyanti they are robbed

And so on for the other tenses

527 The Causal and the Denominative Verbs are conjugated exactly like *coreti*

528 The following paradigm will familiarize the student with the changes which take place in the principal forms of the Verb

Root	Special Base	Active	Reflective	Passive	Causal	Causal Passive
√pac, to cook	paca	paccati	pacate	paccate, paccati	pāceti pācāpeti, pācayati, pācāpayati	pāciyati pācāpiyati
√dā, to give	dadā	dadāti	dadate	dīyate, dīyati	dāpti, dāpeti	dāpīyati
√nī, to lead	ne, naya	neti, nayati	nayate	nīyate, nīyati niyyati	nāyayati, nāyāpeti nayāpayati	nayāpīyati
√han, to kill	hana	hanatī, han-ti	hanate	haññate, haññati	haneti, hanāpeti hanayati, hanāpayati	hanāpiyati hanayīyati
√khād, to eat	khāda	khādati	khādate	khajjate, khajjati	khādeti, khādayati khādāpeti, khādāpayati	khādapīyatī khādāpīyati
√lū, to cut	lunā	lunāti	lunate	lūyate, lūyati	lāveti, lāvayati	lāviyati
√bhū, to be	bhava	bhavati	bhavate	bhūyate, bhūyati	bhāveti, bhāvayati bhāvāpeti, bhāvāpayati	bhāvīyati
√labh, to get	labha	labhati	labhate	labbhate, labbhati	labbheti, labhayati labhāpeti, labhāpayati	labhāpiyati
√su, to hear	sunā suno	sunāti sunoti	sunate	sūyate, sūyati	sāvet", sunāpeti	sāvīyati

CHAPTER XI

I DECLINABLES.

§ 9 Under the term   indeclinables   are included
all those words which are incapable of any grammati
cal declension that is Adverbs Prefixes Prepositions
Conjunctions and Interjections

ADVERBS

530 Adverbs may be divided into three groups
   (i) Derivative Adverbs formed by means of
      suffixes
   (ii) Case form Adverbs
   (iii) Pure Adverbs

531   (i) Derivative Adverbs

(a) These are formed by the addition to pronomi
nal stems and to the stems of nouns and adjectives
of certain suffixes

(b) Under this head come the   Adverbial Deriva
tives from numerals   given in (79ff) and the   Pro
nominal Derivatives   given in (336ff) The student
ought now to read again these two classes of Adverbs

(c) The suffix to (346) is also added to preposi
tions nouns and adjectives to form a very large class
of adverbs to is an ablative suffix (120) and therefore
the adverbs formed with it have an ablative tense
   (i) from prepositions   abhito near, parato
      further
   (ii) from nouns   dakkhinato southerly on the
      south pācinato easterly on the east puṭṭhi
      to from the surface from the back etc
      pārato from the further shore orato from
      the near shore
   (iii) from adjective sabbato everywhere

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A PRACTICAL GRAMMAR OF
(*d*) suffixes *tra* and *tha* (346), showing place, are also used with adjectives: *aññatha* or *aññatra*, elsewhere, *sabbatha*, everywhere, *ubhayattha*, in both places

(*e*) suffix *dā* (345) is likewise used with adjectives and numerals *ekadā*, once, *sadā* = *sabbadā*, at all times, always

(*f*) *dhi* is used like *dhā* (281,283) *sabbadhi*, everywhere

(*g*) suffixes *so* and *sā* (122, *e*, *d*) likewise form adverbs *bahuso*, in a great degree, *atthaso*, according to the sense *balasā*, forcibly

(*h*) *Iti* (347) is extensively used as the particle of quotation, it is often abbreviated to *ti* (*See Syntax*)

532   **Case-form Adverbs**

(*a*) some cases of pronouns and adjectives are used *adverbially*

(*b*) *Accusative Case* This case is very much used adverbially *kim*, why; *tam*, there, *idam*, here; *yam*, because, since, from pronouns

(*c*) From nouns *divasam*, during the day, *rattim*, at night, *raho*, in secret, *saccam*, truly, *attham*, for the purpose of

(*d*) From adjectives *ciram* a long time, *khippam*, quickly, *mandam*, stupidly

(*e*) Some adverbs of obscure origin may be classed as the *accusative case* of nouns or adjectives long obsolete such are *mitho*, *mithu*, one another, mutually, *aram*, presently, *sajju*, immediately, *tunhī*, silently, *alam*, enough, *sāyam* in the evening, *isam*, a little, somewhat, *jātu*, surely, certainly, *bahi*, outside

The Instrumentive This case also is much used adverbially

From pronouns *tena* therefore *yena* because

From nouns *divasena* in a day *māsena* in a month, *divā* by day *sahasā* suddenly

From adjectives *cirena* long *dakkhinena*, to the south *uttarena* to the north *antarena* within

The Dative Case the adverbial use of the Dative is restricted *allhāya* for the sake of for the purpose of *cirāya* for a long time *hitāya* for the benefit of

The Ablative Case is used frequently in an adverbial sense especially so is the case with *pronouns*

kasmā why *yasmā* because *tasmā* therefore *pacchā*, behind, after *ārā* afar off *heṭṭhā* below

The Genitive Case is seldom used adverbially from *pronouns* we have *kissa* why ? from *adjectives* *cirassa* long, from *nouns* *hetussa* causally

The Locative is very often used adverbially as *bāhire* outside *dūre* far *avidūre* not far *samīpe* *santike*, near *rahasi* privately, in secret *bhuvi* on earth on the earth

(iii) Pure Adverbs

By these are understood the adverbs which are not obtained by derivation and which are not case forms such are

kira kila, they say we are told that *hi* certainly indeed *khalu* indeed *tu*, now indeed *atha*, *atho* and also, then, etc , etc

na expressing simple negation *mā* expressing prohibition *mā* is often used with the Aorist *Nanu*

used in asking questions to which an affirmative answer is expected   *Nu*, used in asking simple questions, *no*, not, *nūna*, surely, perhaps, *nānā*, variously

The particle *kva*, where?

The above particles are called *nipātā* by the grammarians, they number about two hundred.

Verbal Prefixes have already been treated of (514).

INSEPARABLE PREFIXES

(*a*) *a*, and before a vowel *an*, not, without, free from

abhaya, free from fear, *abāla*, not foolish, *apassanto*, not seeing, *anāloketvā*, without looking.

(*b*) *du*, and before a vowel *dur*, bad, ill, hard, difficult, as *dubbanno* (33 *remark*), ugly, ill-favoured, *dubbinīto*, ill-conducted, *duddamo*, difficult to tame, *duggo*, difficult to pass, *dujjano*, a bad man, *dukkaro*, difficult to perform, *dujjīvam*, a hard life.

(*c*) *su*, has the contrary meaning of *du*   good, well, easy, it implies excess, facility, excellence, *subhāsito*, well spoken, *subahu*, very much, *sudanto*, well tamed, *sukaro*, easy to perform, *sulabho*, easy to be obtained

Remarks   After *du*, the initial consonant is generally reduplicated, reduplication seldom takes place after *su*

(*d*) *sa*, which is used instead of *sam* (516), expresses the ideas of "possession, similarity, with, and; like, including." *sabhāriya*, with (his) wife, *salajja*, having shame, ashamed, *sabhogā*, wealthy, *savihārī* living with, *sadevaka*, including the world of gods

Remarks   The particle *sa* is the opposite of particle *a, an*

PREPOSITION

533 It has been seen that Verbal Prefixes are properly prepositions and are used with nouns as well as verbs

534 Many adverbs are used with a prepositional force along with nouns   Those of class (ii) Case-form Adverbs, are seldom used as prepositions except perhaps those in *to*

535 Prepositions, or words used prepositionally may govern any case, except the *Nominative* and *Vocative*

536 Most of the Verbal Prefixes require the noun *to be in one case or other*

537 The cases mostly used with prepositions or prepositional Adverbs are the *genitive* the *instrumentive* and the *accusative*

But only a few are used *separately from* the noun they govern

For examples see   Syntax of Substantives

CONJUNCTIONS

538 Indeclinables distinctly conjunctive are very few   The principal are

(a) Copulative   *ca* and also, but even   It is *never* used as the first word in a sentence *atha*, and then now *atho* and also then

(b) Disjunctive   *vā* (never at the beginning of a sentence) or *uda* or *uda vā* or *vā ... vā* either or *yadi vā* whether , *vadi vā*   *vadi vā* whether ... or *atha vā,* or else rather   *na vā* or not *tathā pi* nevertheless

(c) Conditional *yadı, sace, ce* (never at the beginning of a sentence), if, *yadı evam, yajj, evam,* if so

(d) Causal *kı,,* for, because; certainly

INTERJECTION

Ahaha, alas! oh! aho! ah! *aho vata.* oh! ah! *are,* sirrah! I say! here! *dhı, dhī,* shame! fie! woe! *bho,* friend! sir! I say! *bhane,* I say! to be sure! *maññe,* why! methinks! *he,* oh! *sādhu,* well! very well! very good!

General remarks The use of some particles will be given in the chapter on Syntax.

CHAPTER XII.
COMPOUNDS

539 Declinable stems are frequently joined to one another to form *Compounds* In the older language compounds are simple and rarely consist of more than two or three stems but the later the language is, the longer and the more involved they become

540 Compounds may also have an *indeclinable* as the first member, there are even a few compounds made up entirely of indeclinables

Remarks. The Case-endings of the first member or members of a compound are generally dropped, only in a few instances are they preserved

541. There are six kinds of Compound Words

(i) **Dvanda** Copulative *or* Aggregative Compounds

(ii) **Tappurisa** Dependent Derterminate Compounds.

(iii) **Kammadhāraya**—Descriptive Determinate Compounds

(iv) **Digu**—Numeral Determinate Compounds

(v) **Abyayibhava**—Adverbial Compounds

(vi) **Bahubbihi**—Relative *or* Attributive Compounds

Remarks Native grammarians distribute the above into four classes by making Nos iii and iv subdivisions of No ii Tappurisa but this classification, through lack of sufficient distinctness confuses the student unnecessarily We shall therefore follow the above division (541)

Dvanda

(*Copulative or Aggregative Compounds*)

542 The members of these compounds are co-ordinate syntatically in their uncompounded state each member would be connected with the other by means of the conjunction *ca* and

543 Dvanda Compounds are of two kinds

(i) The compound is a *plural* and takes the gender and declension of its last member

(ii) The compound takes the form of a *neuter singular* and whatever the number of its members becomes a *collective* This is the case generally with the names of *birds, parts of the body persons of different sexes countries trees herbs, the cardinal points domestic animals, things that form an antithesis, etc etc*

Remarks The following rules are given as to the order of the members of dvanda compounds

(a) words in *i* and *u* are placed first,

(b) shorter words are placed before longer ones,

(c) ī and ū (long) are generally shortened in the middle of the compound,

(d) sometimes a feminine noun, in the middle of the compound, takes the masculine form (candimasūriyā) sometimes, or remains unchanged (jarāmaranam).

EXAMPLES OF (i)

Samanā ca brāhmanā ca = samanabrāhmanā, samanas and brahmins

Devā ca manussā ca = devamanussā, gods and men.

Devānañ ca manussānañ ca = devamanussānam, of gods and men

Candimā ca suriyo ca = candimasūriyā, the sun and the moon

Aggi ca dhūmo ca = aggidhūmā, fire and smoke

Dhammo ca attho ca = dhammatthā, the spirit and the word

Sāriputte ca Moggallāne ca = Sāriputtamoggallāne, in Sāriputta and in Moggallāna

EXAMPLES OF (ii)

Note that the compounds which come under (ii), sometimes assume the form of the plural like those of No (1)

Mukhanāsikam = mukhañ ca nāsikā ca, the mouth and the nose

Chavimamsalohitam = chavi ca mamsañ ca lohitañ ca, the skin, flesh and blood

Jarāmaranam = jarā ca maranañ ca, old age and death

Hatthapādam *or* hattapādā = hatthā ca pādā ca, the hands and feet

Hatthiassam = hatthino ca assā ca, elephants and horses

kusalākusalaṁ or kusalākusalā = kusalaṁ akusalañ ca, good and evil

Vajjimallaṁ or vajjimalla = Vajji ca Mallā ca the Vajjians and the Mallians

544 The compounds which take the plural form are called *Itaritara* because the members of the compound are considered separately those that take the neuter singular form *samāhāra*, because the several members are considered collectively those that take either the plural or the neuter are called *Vikappa-samāhāra*

Tappurisa

(Dependent Determinate Compounds)

545 In these compounds the first member is a substantive in any case but the Nominative and the Vocative *qualifying*, *explaining* or *determining* the last member

Remarks (a) The Case ending of the first member is not elided

(b) In a few cases the Case-ending is *not* elided, these compounds are called *Alutta Tappurisa*

(c) The *ā* of such words as rājā mātā, pitā bhātā etc. is shortened in the first member

(d) Generally a tappurisa follows the gender of the last member

(1) tappurisa with *accusative* case
(Dutiya Tappurisa)

Araññagato = araññaṁ gato gone to the forest
Sukhappatto = sukhaṁ patto, attained happiness
Saccavādi = saccaṁ vādi speaking the truth
Kumbhakāro = kumbhaṁ kāro a pot maker = a potter

Pattagāho = pattaṁ gāho, receiving a bowl

Atthakāmo = attham kāmo, wishing the welfare of

(11) tappurisa with *instrumentive case*
(*Tatiya Tappurisa*)

Buddhabhāsito = Buddhena bhāsito, spoken by the Buddha

Viññugarahito = viññūhi garahito, censured by the wise

Sukāhatam = sukehi āhatam, brought by parrots

Jaccandho = jātiya andho, blind by (= *from*) birth.

Urago = urena go, going on the breast = a snake

Pādapo = pādena po, drinking with the foot (root) = a tree

Remarks In some tappurisa compounds, a word, necessary to express properly the full meaning, is altogether elided

Guḷodano = guḷena *samsattho* odano = rice *mixed* with molasses

Assaratho = assena *yutto* ratho = a carriage *yoked* with horses = a horse-carriage

Asikalaho = asinā kalaho, a combat with swords

(111) tappurisa with *dative case*
(*Catutthī Tappurisa*)

Remarks. In these compounds, the last member designates the object *destined for* or *attributed to* that which is expressed by the first member.

Kathinadussaṁ = kathinassa dussam, cloth for the kathina robe (the kathina robe is a robe woven within a single day as a meritorious act, on a fixed day, each year).

Saṅghabhattaṁ = saṅghassa bhattaṁ   rice (prepared)
for the clergy

Buddhadeyyaṁ = Budhassa deyyaṁ   worthy to be
offered to the Buddha

Rājārahaṁ = rañño arahaṁ, worthy of (lit to) the
king

(b) Compounds formed by adding *kāmo* desirous
of to an infinitive are considered to be tappurisas in
the Dative relation * as

Kathetukāmo = kathetuṁ kāmo, desirous to speak

Sotukāmo = sotuṁ kamo desirous to hear

Gantukāmo = gantuṁ kāmo desirous to go

(iv) tappurisa with *ablative case*

(*Pañcamī Tappurisa*)

Remarks These express   *fear of separation* or
going away from freedom from etc

Nagaraniggato = nagaramhā niggato gone out from
town

Rukkhapatito = rukkhasmā patito, fallen from the
tree.

Sāsanacuto = sasanamhā cuto, fallen away from
religon

Corabhīto = cora bhīto afraid of the thief

Pāpabhīruko = pāpato bhīruko fearing sin

Pāpajigucchī = pāpato jigucchī loathing e il

Bandhanamokkho = bandhanasmā mokkho freedom
from bonds or fetters

Lokaggo = lokato aggo greater than the world

Mātujo = mātito jo born from a mother

Niruttidīpanī Saddanīti.

(v) tappurisa with *genitive case.*

(*Chaṭṭhī Tappurisa*)

Remarks (a) Tappurisas in the Genitive relation are by far the most common

(b) Final *i* and *ū* of the first member are as a rule shortened to *i* and *u* respectively

(c) The word *ratti*, night, takes the form *rattam* at the end of a tappurisa

Rājaputto = rañño putto, the king's son, a prince
Dhaññarāsi = dhaññānaṃ rāsi, a heap of grains
Naditīram = nadiyā tīram, the river-bank (from nadī)
Bhikkhunisangho = bhikkhunīnam sangho, the assembly of the nuns (from bhikkhunī)
Naruttamo = narānaṃ uttamo, the greatest of men

(vi) tappurisa with *locative case*

(*sattamī tappurisa*)

Araññavāso = araññe vāso, living in the forest.
Dānajjhāsayo = dāne ajjhāsayo, inclined to alms-giving
Dhammarato = dhamme rato, delighting in the Law.
Vanacaro = vane caro, walking in the woods
Thalattho = thale ṭho, standing on firm ground
Pabbatattho = pabbatasmiṃ ṭho, standing on a mountain

Anomalous Tappurisa.

(a) Sometimes the *first* member of a Tappurisa is placed *last*

Rājahaṃso = haṃsānam rājā, the swan-king, but also . hamsarājā

Alutta Tappurisa

(b) In these the Case endings are *not* dropped

Pabhaṅkaro=pabhaṃ karo making light = the sun'

Vessantaro = vessaṃ taro crossing over to the merchants (a king's name)

Parassapadaṃ = parassa padaṃ word for another = Active Voice

Attanopadaṃ = attano padaṃ word for ones self = Reflective Voice

Kutojo = kuto jo sprung whence?

Antevāsiko = ante vasiko a pupil within = a resident pupil

Urasilomo = urasi (*loc*) lomo having hair on the breast = hairy-breasted

The student will remark that the case of the first member may be any case but the Nominative and Vocative

546   (iii) **Kammadhāraya**

Descriptive Determinate Compounds

Remarks (a) In Kammadhāraya Compounds, the adjective *mahanta* assumes the form mahā, and if the consonant which follows is reduplicated, the form *maha*

(b) The word *santa*, good being, takes the form *sa* (Sans *sat*)

(c) The word *puma*, a male, rejects its final *a*

(d) When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine.

(e) The Prefix *na*, not, is replaced by *a* before a consonant, and by *an* before a vowel.

(f) Prefix *ku*, meaning bad, little, may become *ka* before a consonant, and *kad* before a vowel

(g) In their uncompounded state, the two members of a Kammadhāraya are in the *same case*

(1) The Kammadhāraya Compound (which is also called *Missakatappurisa*) is divided into *nine classes* :

(1) *Visesanapubbipada Kammadhāraya*, in which the determining or qualifying word is placed *first*, as :

Mahāpuriso = mahanto puriso, a great man

Mahānadī = mahantī nadī, a large river

Mahabbhayaṁ = mahantam bhayaṁ, great fear.

Aparapuriso = aparo puriso, the other man

Kanhasappo = kanho sappo, a black snake

Nīluppalam = nīlaṁ uppalaṁ, a blue lotus.

(2) *Visesanaparapada*, or *Visesanuttarapada-Kammadhāraya;* in this, the *second* member determines the first

Narasettho = naro settho, the oldest man.

Purisuttamo = puriso uttamo, the greatest man

Buddhaghosācariyo = Buddhaghoso ācariyo, the teacher Buddhaghosa

Sāriputtathero = Sāriputto thero, the Elder Sāriputta

(3) *Visesanobhayapada-Kammadhāraya,.* the two members of which are determinate

Remarks A word as for instance *so* he is generally understood between the two members of these compounds

Sîtunhaṁ = sîtaṁ (tañ ca) unhaṁ, *heat and cold*

Khañjakhujjo = khañjo (ca so) khujjo (he is) *lame (and) hump backed*

Andhabadhiro = andho (ca so) badhiro (he is) *blind (and) deaf*

Katakataṁ = kataṁ (ca taṁ) akataṁ (*what is*) *done (and) not done*

(4) *Sambhāvanāpubbapada Kammadhāraya* in which the *first* member indicates the origin of the second term or the relation in which the *second* term stands to the first In these compounds such words as *iti*, *namely* thus called *evaṁ* thus called *sankhāto* called named *hutvā* being are generally understood in order to bring out the full meaning of the compound

Hetupaccayo = hetu (hutva) paccayo, the term (*middle term*) being or considered as the cause = the term which is the cause or condition

Aniccasaññā = anicca *iti* saññā the idea, *namely* Impermanence

Hīnasamato = hīno hutvā samato, equal in being low, unworthy

Dhammabuddhi = dhammo *iti* buddhi knowledge (arising from) the Law

Attadiṭṭhi = attā *iti* diṭṭhi, the (false) doctrine of personal identity

(5) *Upamā* or *Upamānuttarapada Kammadhāraya*, in these compounds analogy is expressed between the two terms The word *viya* like is understood between the two members

Budahādicco = ādicco viya Buddho, the sun-like-Buddha.

Munisīho = sīho viya muni, lion-like-sage, lion-sage

So

Munipungavo, sage-bull

Buddhanāgo, Buddha-elephant.

Saddhammaramsi = ramsi viya saddhammo, Light-like-Good Law, the Light of the Good Law

Remarks The words *ādicca*, sun, *sīha*, lion; *puṅgava, usabha*, bull, *nāga*, elephant, are frequently used as in the above examples, to denote superiority, greatness, excellence, eminence, so that Buddhādicco may be translated the eminent Buddha, munisīho, the great sage, munipungavo, the eminent sage, etc , etc.

(6) *Avadhāranapubbapada-Kammadhāraya*, in which the *first* member specifies a general term Native grammarians, in resolving these compounds, insert the word *eva*, just, even (*but which in these examples cannot be translated into English*) between the two terms of the compounds In English, these compounds must be translated *as if they were in the Geni-tive relation*

Gunadhanam = gunoe va dhanam, wealth of virtues.

Sīlachanam = sīlam eva dhanam, treasure *of* mora-lity *or* of piety

Paññāsattham = paññā eva sattham, the sword *of* wisdom

Paññāpajjoto = paññā eva pajjoto, the lamp *of* 'wisdom.

Avijjāmalam = avijjā eva malam, the ·stain *of* ignorance

(7) *Kunipātapubbapada kammadhāraya* th first member of which is *ku* (see *f*)

Kuputto = ku + putto a bad son

Kudāsa ku + dāsa bad slaves

Kadannam = kad + annam, bad food

Kāpuriso = ku + puriso a bad man

Kadariyo kad + ariyo (really noble not noble) ignoble miserly stingy

Kalavanam la + lavanam a little salt

(7) *Nanipātapubbapada kammadhāraya* (s e e)

Anariyo na + ariyo ign b e

Aniti na + iti free from calamity secure

Anumi na + umi not having waves wave ess

Anatikkamma na atikkamma (ger f) n transgres ing or trespassing

Anatthakāmo na + atthakāmo not wi hin for the welfare of

(9) *Pādipubbapada kammadhāraya* in which the first member is *pā* *pa* or any ther prefix

Pāvacanam pa + vacanam the excellent word : Buddha's word

(Native grammarians take *pā* to be the abbr ation of the word *pakaṭṭho* excellent)

Pamukho = pa + mukho (having the face te w rds), facing, in front of chief

Vikappo = vi + kappo (thought, inclination) option

Atideso = ati + deva Supreme deva or God

(Note that devā *becomes* devo),   ᶜ

Abhidhammo = abhı + dhammo (Law, doctıine) = transcendıng Doctrıne = Metaphysıcs

Uddhammo = ud + dhammo, wrong or false ᶜdoctrınes

Ubbınayo = ud + vınayo (Discıplıne for the monks) = wrong Discıplıne

Sugandho = su + gandho, good smell = fragrance.

Dukkatam = du + katam, ḁ bad. sınful act.

547   **Nouns in Apposition.**

Nouns ın Apposition a̓re considered to be Kammadhāraya Compounds

    Vınayapıtakam, the Vınaya-Basket (a part of the Buddhıst Scrıptures)

    Angajanapadam, the Provınce of Bengal.

    Magadharattham, the Kıngdom of Magadha

    Cıtto gahapatı, Cıtta, the householder

    Sakko devarājā, Sakka, the Lord of gods

Remark Sometımes the last member of a Kammadhāraya, beıng *femınıne,* assumes the masculıne form. *As*

    Dīghajangho = dīghā + janghā *(femınıne),* long-legged

548   **Digu (iv).**

(Numeral Compounds)

There are two kınds of Dıgu

(ı) *Samāhāra Dıgu,* whıch beıng considered as *collectıve,* takes the form of the *neuter sıngular* ın *m*

(ıı) *Asamāhāra-Dıgu,* when the Dıgu does not express a whole, but the objects ındıcated by the *last* member are considered *ındıvıdually,* the compound, as a rule, takıng the form of the plural.

Remarks (a) Some words when last member of a Digu, change their final vowel to *a* if it be any other than *a*

(b) The stems only of the numerals are used as first members

(i) Samāhāra Digu

Tilokaṁ the three worlds (collectively)
Tiratanaṁ the Three Jewels (collectively)
Catusaccaṁ the four Truths (collectively)
Sattahaṁ = satta + ahaṁ (day) seven days = a week
Pañcasikkhāpadaṁ the five P ecepts (collectively)
Dvirattaṁ = dvi + ratti, two nights (remark a)
Pañcagavaṁ = pañca + gavo (remark a)
Tivaṅgulaṁ = ti + v (inserted 28) aṅguli three fingers
Navasataṁ nine hundred
Catusahassaṁ four thousand

(ii) Asamāhāra Digu

Tibhavā the three states of existence
Catudisā, the four quarters
Pañcindriyāni the five senses = pañca + indryāni
Sakaṭasatāni = sakaṭa + satāni one hundred carts
Catusatāni, four hundred
Dvisatasahassāni two hundred thousand (dvi sata sahassāni)

549   **(v) Adverbial Compounds**
                   (*Abyayibhāva*)

Remarks (a) These compounds have for firs. member an *indeclinable* (529 *ff*)

(*b*) The Abyayıbhāva generally assumes the form of the accusative singular in ṁ, and is indeclinable

(*c*) If the final vowel of the last member is *ā* long, *ā* is replaced by *am*, other long vowels (except *ā*), are shortened.

(1)

Upagangam = upa + gangāyam (*loc*), near the Ganges

Upanagaraṁ = upa + nagaram, (*loc*), near the town.

Upagu = upa + gunnam (*plural,*) close to the cows

Anurathaṁ = anu + rathe, behind the chariot

Yāvajīvaṁ = yāva + jīvā (*abl*), as long-as life lasts

Antopāsādam = anto + pāsādassa, within the palace

Anuvassaṁ = anu + vassaṁ, year after year = every year.

Anugharaṁ = house after house = in every house

Yathābalam = yathā + balena, according to (one's) power.

Pativātaṁ = pati + vātam (*acc*) against the wind

Tiropabbatam = pabbatassa tiro, across the mountain.

Uparipabbataṁ = pabbatassa + upari, upon the mountain

Patisotam = sotassa + patiloma m, against the stream

Adhogangaṁ = gangāya + adho, below the Ganges

Upavadhu = upa + vadhū, near (his) wife

Adhikumāri = adhi + kumāri, the young girl

(ii)

Sometimes, however, the case-ending is retained; the case thus retained being mostly the *Ablative* and the *Locative*. But in most cases, the neuter

form is also met with for the same compound The
Ablative termination may be retained when the indeclin-
able is pari, apa, ā bahi, yāva, etc.

Yāvajivā *or* yāvajivaṁ—as long as life lasts

\papabbatā *or* Apapabbataṁ—away from the
mountain

Bahigamā *or* bahigāmaṁ—outside the village

Abhavaggā *or* ābhavaggaṁ—to the highest state
of existence.

Purāruṇa *or* purāruṇaṁ (=aruṇamhā pure), before
daylight

Pacchābhattā *or* pacchābhattaṁ after meal

Tiropabbata *or* tiropabbate (*loc*) *or* tiropabbataṁ
beyond on the other side of the mountain

\nto-avicihi (*loc*) in hell

Anutire, along the bank

Antaravithiyaṁ (*loc*) in the street

Bahisāniyaṁ (*loc*) outside the curtain

550 (vi) Relative or Attributive Compounds
(Bahubbīhi)

Remarks (a) A Bahubbīhi Compound when
resolved into its component parts, requires the addition
of such relative pronouns as he who that which,
etc to express its full meaning a Bahubbīhi is there-
fore used *relatively* that is as an adjective and conse-
quently, the final member assumes the forms of the
three genders according to the gender of the noun
which it qualifies A Bahubbīhi is equal to a relative
clause

(b) All the Compounds explained above (*Dvanda
Tappurisa Kammadhāraya, Digu, Abyayibhāva*),
become, *if used as adjectives* Bahubbīhi Compounds.

(c) Bahubbīhi *being adjectives qualifying nouns*, must agree in gender, number and case with the noun which they qualify

(d) It follows from (c) that a Bahubbīhi may be in any case relation but the *Vocative*

The following are the different kinds of Bahubbīhi.

(1) *Pathama-Bahubbīhi*, Relative in the Nominative Case

Chinnahattho   puriso = hand-cut-man = a   man whose hands have been cut off

Here, *chinnahattho*, is the Bahubbīhi qualifying the noun *puriso*

Lohitamakkhitam mukham = lohitena makkhitam mukham, the mouth besmeared with blood, lohitamakkhitam is the Bahubbīhi.

Susajjitam puram, a well-decorated city, susajjitam is the Bahubbīhi.

(2) *Dutiyā-Bahubbīhi*, Relative in the Accusative Case; that is, the Bahubbīhi gives to the word which it determines or qualifies the sense of the *Accusative-relation*

Āgatasamano sanghārāmo = imam sanghārāmam samano āgato, this monastery the priest came to = the monastery into which the priest came; Āgatasamano = Bahubbīhi.

Ārūḷhanaro rukkho = so naro imam rukkham ārūḷho, the tree up which the man climbed Ārūḷhanaro = Bahubbīhi

(3) *Tatiya-Bahubbīhi*, Relative in the Instrumentive Case in which the Bahubbīhi gives to the word it determines the sense of the *Instrumentive relation*

Jitindriyo samano=yena jitāni indriyāni so samā-
no the samana by whom the senses have been
conquered   Jitindriyo=Bahubbīhi

Vijitamāro Bhagavā =so Bhagavā yena Māro
vijito the Blessed One by whom Mara was
vanquished=the Blessed One who vanquished
Māra   Vijitamāro=Bahubbīhi

(4) *Catutthī Bahubbīhi*   Relative in the Dative
relation, that is in which the Bahubbīhi gives to the
word it determines the sense of the *Dative relation*

Dinnasunko puriso   yassa sunko dinno so he to
whom tax is given   Dinnasunko   Bahubbīhi

Upanītabhojano samano   so samano yassa bho-
janam upanītam the priest to whom food is
given   Upanītabhojano=Bahubbīhi

(5) *Pañcamī Bahubbīhi*   Relative in the Ablative
Case in which the compound gives to the word deter-
mined the sense of the *Ablative relation*

Niggatajano gāmo=asmā gāmasmā janā niggatā
that village from which the people have depart-
ed=an abandoned village   Niggatajano=
Bahubbīhi

Apagatakālakam vattham=idam vattham yasmā
kālakā apagatā the cloth from which (the) black
spots have *departed*   a cloth free from black
spots   Apagatakālakam=Bahubbīhi

(6) *Chatthī Bahubbīhi*   Relative in the Genitive
Case in which the compound gives to the word it deter-
mines the sense of the *Genitive relation*

Chinnahattho puriso=so puriso vassa hattho
chinno the man whose hands are cut off
Chinnahattho=Bahubbīhi

Visuddhasīlo jano = so jano yassa sīlam visudd-
ham, that person whose conduct is pure = a
moral person   Visuddhasīlo = Bahubbīhi

(7) *Sattamī- Bahubbīhi*, Relative in the Locative
Case, that is, in which the Bahubbīhi gives to the deter-
mined word the sense of the *Locative Case*

Sampannasasso janapado = yasmim janapade sassā-
ni sampannāni, a district in which the crops are
abundant = a   fertile district Sampannasasso =
Bahubbīhi

Bahujano gāmo = yasmim gāme bahū janā honti,
a village in which are many persons = a popu-
lous village,   Bahujano = Bahubbīhi

(*e*) The word determined by the Bahubbīhi Com-
pound is as often understood as expressed, for example :

Dinnasunko (4) = he who receives taxes = a tax-
collector

Jitindriyo (3) = he who has subdued his senses.

Lohitamakkhito (1) = besmeared with blood

Sattahaparinibbuto = dead since a week.

Somanasso = joyful (*lit*, he to whom joy has
arisen)

Chinnahattho (6) = he whose hands have been cut
off.

Māsajāto = a month old (*lit* , he who is born since
one month)

Vijitamāro (3) = he who has conquered Māra = the
Buddha

(*f*) In some Bahubbīhi, the *determining* word may
be placed either first or last without changing the
meaning

Hatthachinno *or* chinnahattho.

Jātamāso *or* māsajāto

(g) Feminine nouns ending in *i* *u* as well as stems ending in *tu* (= *ta* see 16) words declined like *satthā*) generally take the suffix *ka* when they are the last member of a Bahubbihi. *possession* is then implied

> Bahukattuko deso=a place in which there are many artisans
>
> Bahukumārī ath I ulaṁ=a family in which there are many girls
>
> Bahunadiko jānapado = a district with many rivers

Note that long i is shortened before ka the same remark applies to long u

(h) When a feminine noun is the last member of a Bahubbihi it takes the masculine form it'd terminating a masculine noun and the first member it also feminine drops the sign of the feminine

> dīghā jaṅghā a long leg, dīghajaṅghā itthi a long legged woman but dīghajaṅgho puriso a long legged man

(i) The adjective mahā may be used as the first member of a Bahubbihi mahāpaññā of great wisdom very wise

(j) Sometimes *a* is added to the words dhanu a bow dhamma the law and a few others when last members of a Bahubbihi

> Gandhivadhanu = gandhivadhanā (27 ii) Arjuna he who has a strong bow
>
> Paccakkhadhammā but also pācalkhadhammo =to whom the Doctrine is apparent

551 The student will have remarked that all the examples given above of Bahubbihi are Digu Tap purisa Kammadhāraya Dvanda Abyayibhāva used relatively To make the matter clearer, however a few examples are here given

Dvanda used relatively

Nahātānulitto, bathed and anointed

Kusalākusalāni kammāni, good and bad actions.

Tappurisa used relatively

Buddhabhāsito dhammo = the Doctrine spoken by
the Buddha = Buddhena bhāsito dhammo

Sotukāmo jano = a person desirous to hear = one
desirous to hear

Nagaraniggato = one or he who has gone out of
town.

Kammadhārayu used relatively

Gunadhano = rich in virtues

Sugandho = fragrant

Khañjakhujjo puriso = a lame and hump-backed
man

Dighu used relatively

Dvimūlo rukkho = a two-rooted tree

Pañcasatāni sakatāni = five hundred carts

Sahassaramsi = the thousand-rayed = the sun

Abyayibhāva used relatively

Saphala = saha phala = fruitful (lit , having fruits).

Savāhano Māro = Māra with his *monture*.

Niraparādho Bodhisatto = the faultless Bodhisatta.

Upapada Compounds.

552   When the second member of a Dutiyā-Tappu-
risa Compound is a Kita noun or Primary derivative (*see*
Chapter XIII *Primary and Secondary Derivation*),
and the first member a noun in the *Accusative* relation,
the compound is called Upapada.   Such a compound
may therefore be called indifferently *upapada or upa-
padatappurisa*, or simply   tappurisa *

* *Naruttidīpanī.*

Examples

Atthikāmo = atthaṃ kāmo wishing for the welfare
of (kāmo is a *kita* derivative)

Kumbhakāro = kumbhaṃ kāro, a pot maker = a
potter (kāro is a *kita* derivative)   So

Pattaggāho = pattaṃ gaho receiver of the bowl

Rathakāro = rathaṃ kāro = carriage maker = cart-
wright

Brahmacarī = brahmaṃ carī one who leads the
higher life

Dhammaññū = dhammaṃ ñu he who knows the
Law

Anomalous Compounds

553 A few compounds are found which are quite
anomalous in their formation that is they are made up
of words not usually compounded together   These
compounds must probably be considered as of very
early formation and be reckoned amongst the oldest in
the language   We give a few examples

Vitatho = vi + tatho false unreal

Yathātatho = yathā + tatho real true as it really
is

Itihā (= iti, thus + ha—lengthened to ā) = thus in
deed = introduction legendary lore legend

Itihāsa (= iti, thus + ha indeed + āsa was) = thus
indeed it was = itihā

Iṭihītiha (= itihā + itihā) = itihā itihāsa

Itivuttaṃ (= iti thus + vuttaṃ P P P of vatti, to
say) = thus it was said   Name of a book of the
Buddhist Scriptures

Itivuttaka (= iti + vuttaṃ + ka—suffix) = itivutta

Aññamaññaṃ (= aññaṃ + aññaṃ), one another

Paramparo (= param + para) = successive

Ahamahamikā (= *aham*, I + *aham* + *ika*　suffix),
egoism,　arrogance,　the conceit of superiority,
lit, connected with　I)

Complex Compounds.

554　Compounds, as above explained, may them-
selves become either the first or the last member of
another compound, or two compounds may be brought
together to form a new one, and this new one again
may become a member of another compound, and so
on to almost any length, thus forming compounds
within compounds　These compounds are almost
used *relatively*, that is, they are Bahubbīhi　The
student ought to bear in mind that, *the older* the
language is, the fewer are these complex compounds,
and the later the language, the more numerous do
they become, it therefore follows that long compounds
are a sign of decay and, to a certain extent, a test as to
the relative age of a text

EXAMPLES

Varanarukkhamūle, *at the foot of the varana tree,*
is a tappurisa compound in the genitive relation,
and is resolved as follows

varanarukkhassa mūle, varanarukkhassa is itself
a kammadhāraya compound = varana eva ruk-
kha　It is therefore a tappurisa compound, the
first member of which is a kammadhāraya
compound

Maranbhayatajjito, *terrified by the fear of death,*
a bahubbīhi qualifying a noun understood, and
is a tappurisa in the instrumentive relation :

maranabbhavena tajjito, maranabbhava is itself
a tappurisa in the Ablative maranā bhava

Sihalaṭṭhakathāpariyattanaṃ *the translation of
the Singhalese Commentaries* is first a tappu
risa compound Sihalaṭṭhakathāsa pariyatta
naṃ second another tappurisa : Sihalā n aṭṭha
kathā = the Commentaries of Ceylon = the Sin
ghalese Commentaries

Aparimitakālasañcitapuññabalanibbattāva *pro
duced by the power of merit accumulated during
an immense (period of) time* the whole is a ba
hubbīhi feminine in the Instrumentive   We
resolve it shortly)

> Aparimitakālasañcitapuññabala a tappurisa
> determining nibbattāva
>
> Aparimital kālasañcitapuñña akammadharaya
> determining bala
>
> Aparimitakālasañcita a kammadharaya de-
> termining puñña
>
> Aparimitakala a kammadhāraya determining
> sancita   lastly aparimita is a kammadhā
> raya a + parimita   In its uncompounded
> state it would run as follows   aparimite
> kale sancitassa puññassa balena nibbatta
> ya

Remark The student should follow the above
method in resolving compounds

Changes of certain words in compounds

555 Some words when compounded change their
final vowel when last members of a bahubbīhi they
of course, assume the endings of the three genders
according to the gender of the noun they determine
The most common are here given

Go, a cow, bullock, becomes, *gu, gavo or gavam,*
pañcagu, bartered with five cows (pañcahi gohi
kīto), rājagavo, the king's bullock (rañño go),
dāragavam, wife and cow (dāro ca go), dasa-
gavam, ten cows

Bhūmi　place, state, stage, degree, storey, be-
comes *bhūma* jātibhūmam, birth-place (jātiyā
bhūmi); dvibhūmam, two stages (dvi bhūmiyo);
dvibhūmo, two-storeyed　*Ka, is sometimes
superadded, as . dvibhūmako = dvibhūmo

Nadī—a river, is changed to *nada* pañcanadam,
five rivers, pañcanado, having five rivers

Anguli – finger, becomes *angula* (see, 548, *a*)

Ratti　night, is changed to *ratta* (see, 548, *a*),
here are a few more examples　dīgharattam, for
a long time (*lit*, long nights = dīghā rattiyo),
ahorattam, day and night (aho ratti), addharat-
tto · midnight (rattiyā addham = the middle of
the night)

Akkhi　eye, changes to *akkha*, visālakkho, large-
eyed (visālāni akkhīni yassa honti), virūpakkho,
having horrible eyes, name of the Chief of the
Nāgas (Virūpāni akkhīni yassa-　to whom (are)
horrible eyes), sahassakkho, the thousand-eyed
— a name of Sakka (akkhīni sahassāni yassa),
parokkham, invisible, *lit*, "beyond the eye"
(akkhīnam tirobhāgo).

Sakhā (masc) friend, companion, becomes
sakho vāyusakho, the breeze's friend = fire (vā-
yuno sakhā so), sabbasakho, the friend of all
(sabbesam sakhā)

Attā　self, one's self becomes *atta*, pahitatto, re-
solute, whose mind is bent upon = *lit*, directed

towards (pahito pesito atta yena hi whom the mind is directed upon) (hitatto, of firm mind (thito atta assa whose mind is firm)

Puma = male a man becomes puṁ and final ṁ is assimilated to the following consonant according to the usual rules pulliṅgaṁ the male sex manhood the masculine gender (puṁ + liṅgaṁ characteristic sign, puṁl ol ilo a male cuckoo (puṁ + okilo)

Saha—with is abbreviated to sa which is placed at the beginning of compounds ka is sometimes super-added sapicuka of cotton with cotton as —sapicukaṁ maṇḍalikaṁ a ball of cotton cotton ball sadevala with the deva worlds saha is used in the same sense sahodaka with water containing water (saha udaka)

Santa—good being is also abbreviated to sa (see 546, b) sappurisa a good man sajjano well born virtuous (sa + jana, a person)

Samāna—same similar equal is likewise shortened to sa sajāti or sajātika of the same species of the same class (samānajati) sajanapado of or belonging to the same district (samānaṁ ṇ pado) sanāmo of the same name (samano namo) sanābhi of the same navel = uterine

Mahanta—becomes mahā (see 546 a)

Jāyā—wife takes the forms jāni jati tudaṁ jayaṁ before the word pati, lord husband jāyāpati, jayaṁ pati jānipati jampati, tudampati = husband and wife

The Viruttidīpani has the following interesting note on the word tudaṁ Yathā ca Sakkaṭaganthesu 'dāro ca pati ca dam pati ti And lower down 'Tatthā tu saddo padapūraṇa matte yujjati ' (p. 186.)

Verbal Compounds.   '

556 Many nouns and adjectives are compounded
with √kar, to do, and √bhū, to be, or with their deriva-
tives very much in the manner of Verbal Prefixes,

557. The noun or adjective stems thus used change
final *a* or final *i* to *ī*.

EXAMPLES.

daḷha, hard, firm , daḷhīkaroti, to make firm ,
            daḷhīkaranam, making firm, strengthening.
bahula, abundant, bahulīkaroti, to increase, to enlarge.
            bahulīkaranam, increasing,   '
            bahulīkato, increased
bhasma, ashes, bhasmībhavati, to be reduced to ashes.
            bhasmībhūto, reduced to ashes

CHAPTER XIII
DERIVATION

558 We have now come to a most important part
of the grammar   the formation of nouns and adjecitves,
otherwise called Derivation.

559 In Pāli, almost every declinable stem can be
traced back to a primary element called   Root

560 A root is a primitive element of the language,
incapable of any grammatical analysis, and expressing
an abstract idea   It is common in European languages
to express the idea contained in the root by means of
the Infinitive, for instance, √gam, *to go ,* but it must
be borne in mind that the root is *not* an infinitive nor
indeed a verb or a noun but simply a primary element
expressing a vague indefinite idea   This indefinite
idea is developed out of the root and is made to ramify
into a diversity of meanings, both abstract and con-
crete, by means of suffixes   •

561 The roots of the Pāli language, with slight

variations in form, easily recognizable to the trained eye are common with those of Sanskrit and consequently with many of the roots of the Indo-European languages

562 Every true root is monosyllabic as, *nas* to perish *bhū* to shine *ruh* to grow *pac* to cook Roots which have more than one syllable are the result of (*a*) the union of a Verbal Prefix with the root itself both having become inseparable in the expression of a particular idea, for instance √*saṅgam* to fight *sam* + √*gam* lit to come together to close in upon and (*b*) of reduplication (र-दुप्) as √*jāgar* to be wakeful, from √*gar* (Sanks √ gr) to awake

563 There are two great divisions of Derivation

(i) *Kita* (kṛt) or Primary

(ii) *Taddhita* or Secondary

564 Primary Derivatives are formed from the *root* itself Secondary Derivatives from the Primary Derivatives

565 Native grammarians recognise a third derivation, which they call *unādi* (un + ādi) from the suffix *un* by which a few words are derived But the unādi derivation is very arbitrary and the connection between the *noun* and the *root* is not clear either in meaning or in form These unādi derivatives are included in the Kita Derivation, unādi suffixes are therefore included in the Kita-Suffixes and will be distinguished by an asterisk ( )

566 We shall, therefore, in the present chapter, treat of Primary and Secondary Derivations A few hints only will be given on the unādi Derivation

567 When suffixes both *primary* (kita) and *secondary* (taddhita) are added to roots nouns or adjectives

guna (103*ff*) frequently takes place, that is, *a* may be lengthened to *ā*, and *i* and *u* be respectively changed to *e* and *o*.

568 Whenever *guna* takes place by the addition of a suffix, native grammarians put an *indicatory sign* before or after the suffix to show that guna *is* to take place, this *indicatory* sign is generally the letter *n* and sometimes the letter *r*   For instance   √cur, to steal + suffix na = cora, a thief   Here the true suffix is *a*, the letter n being simply indicatory that guna change must take place, again, √kar, to do + na = kāra, a doer But √kar + suffix *a* = kara, a doer, in this last example no guna takes place, and, therefore, the suffix has not the indicatory sign   This sign is called by grammarians   anubandha   It is therefore clear that the *anubandha or "indicatory sign of guna"* is not a part of the suffix

569 European grammarians do not as a rule note the *anubandha*, but in this book it will be noted *and put within brackets*, and in small type, *after* the true suffix, thus (**n**)**a**, or **kā** (**n**)   The true suffixes will come first, printed in bold type

570 Again, some suffixes are shewn by native grammarians by means of some *conventional signs*   for instance   *ṇvu* is the conventional sign for suffix *aka*; *yu*, for suffix *anam*   Such conventional signs will be shewn *within brackets* after the true suffix, as · **anam** (yu); this means that *anaṁ* is the true suffix, *yu* the conventional sign used by native grammarians to represent the suffix *anam*

571. It must be remembered that sometimes even some of the prefixes explained in (514*ff*) undergo guna, as   virajja + ka = verajjaka, patipada + (n) a = pātipadā , vinaya + (n) ika = venayika

572 Before some suffixes (generally those with the indicatory n) final c of the root is changed to k and final j to g as √pac + (n) a = pāka a cool √ruj + (n) a + roga disease

573 The final vowel of a stem may be elided before a suffix

574 The rules of sandhi and assimilation are regularly applied

(i) Primary Derivatives

(kita)

575 As has been said already Primary Derivatives are formed directly from the roots by means of certain suffixes, these suffixes are called *kita suffixes*

576 The kita suffixes are given below in alphabetical order to facilitate reference

A—(a) (n) (a) By means of this suffix are formed an extremely large number of derivatives some of which take guna and some of which do not It forms nouns (*substantive and adjective*) showing

1st—*action*: √pac to cook + a = pāka the act of cooking, the cooking, √caj to forsake + a = cāga for saking abandonment √bhaj to divide – a = bhāga dividing; √kam, to love + a = kāma, love

2nd—*the doer or agent* √car to roam + a = cāra and cara a spy √har to take captivate + a = hara the Captivater (a name of Siva) √kar, to do make + a = kara that which does = the hand also kāra, a doer, maker

3rd—*abstract nouns of action*: √kar – a = kara, action, making, √kam to step, proceed + a = kama step succession, order, √kamp to shake + a = kampa shaking, trembling, √yuj to join + a = yoga, joining

4th   It forms *adjectives*   √kar +a=*kāra*,"doing, making, also *kara,* causing, making; √ car, to walk, roam, *cāra,* walking roaming, and also . *cara, ḍo ,* √plu, to swim, float + a=plava, swimming, floating

The student will readily understand that the root may be preceded by any prefix . sam+ √gam+a= *sangāma,* assembly , pa + √vis, to enter +a=*pavesa,* entrance , anu + √sar, to go, move, walk +a=*anusara,* following, conformity   *The same remark applies to all the suffixes*

577. From the adjectives formed by this suffix (4th) are formed the upapada compounds (552)   *kammakāro* =kammam kāro (kammam karoti ' ti), the doer of the act , *kumbhakāro* =kumbham kāro(kumbham karotī' ti), the maker of the pot=potter

578 Very similar in character with the upapada compounds are those compounds which are names of persons   In our opinion, they are simply and purely upapadas , but Kacchāyana has the following rule "saññāyam A NU   that is   To form a proper name, suffix NU (=m=Accusative Case), is added to the first member of the compound, which is the *direct object* of the root which forms the second member and after which the suffix A is added to denote the agent *arindama,* the subduer of his enemies=ari, enemy + m (nu)–√dam, to subdue+a   So *Vessantara,* who has crossed over to the merchants (vessa+ m (nu)+ √tar, to cross+a) , *Tanhankara,* creating desire=tanhā desire+ m (nu)+ √kar+a   The name of a Buddha. It will be seen from the above examples that the first member is in the Accusative Case and is governed by the second member which is an *agent-noun* formed by suffix A

Remark The nouns formed by **l** are masculine, they form the feminine according to rules (183) and the same applies to the adjectives (197)

Abha*—Used to form the names of some animals the derivation is obscure *Kalabha* or *kalabha*, a young elephant from √*kal*, to drive to sound *usabha* a bull from √*us* (Sansk *ṛṣ*) to go, flow, push *sarabha* a fabulous eight-legged kind of deer from √*sar* (Sansk *cr*) to injure break, tear *karabha* a camel from √*kar* to do

Aka (ṇvu)—forms a numerous class of action nouns and *adjectives* with guna of the radical vowel √*kar* to make do+aka=*kāraka* making, causing maker doer √*gah*, to take receive+aka=*gāhaka* taking receiving, a receiver sometimes a—*y* is inserted between aka and a root ending in a vowel, especially long da √*d* to give+aka=*dāvaka* a giver

Remark The feminine of these derivatives is generally in *kā* or *ikā*

Ala*—forming a few nouns of doubtful derivation from, it is said, the roots √*paṭ* to split, slit √*kus* to heap bring together cut √*kal* to drive sound throw *etc etc*, *paṭala*, covering membrane roof *kusala* that which is capable of cutting sin=meritorious act, these nouns are neuter

An—only a few words are derived from this suffix ι √*rāj* to rule +an=*rājan*, a king ruler

Remark Nouns in *an* have the Nom Sing in *ā* (156 *ff*)

Ana (yu)—this suffix forms an immense number of derivative nouns and adjectives The nouns are neuter, or feminine in *ā*, the adjectives are of the three genders Guna may or may not take place, it is,

however, more common with the adjectives   Nouns:
√pac, to cook, +ana=*pacanam*, the cooking, √gah,
to take, + ana=*gahanam*, the seizing, taking, √thā,
stand, to+ana=*ṭhānam*, a place   Adjectives pa+
nud, √to push, move+ana=*panudano*, removing,
dispelling, √ghus, to sound+ana=*ghosano* sounding,
√kudh, to be angry+ana=*kodhano*, angry   The
feminine of these adjectives is sometimes in *ā*, some-
times in *ī* Fem √sev, to serve, stay by,+ana=*sevanā*,
also, *sevanam*, service, following, √kar, to execute+
ana=*kāranā*, agony, torture

as   This suffix forms a not very large, but import-
tant class of words, which have already been explained
(160), guna sometimes takes place, they are declined
like *manas* (159), their Nom Sing is in *o*   √vac, to
say, speak + as=*vacas* (vaco), speech, word, √tij, to
be sharp + as =*tejas* (tejo), sharpness, splendour

āni*   Rarely *found*, it properly does not form
nouns, but a vituperative negative imperative, with the
prohibitive particle *a* (p 242, *a*) before the root, and a
dative of the person who is forbidden to act   agamāni
=a + √gam+āni=you are not to go ! as in "para-
desam te agamāni"   you are not to go elsewhere ! "te
idam kammam akarāni (a+ √kar+āni)

avi=vī (tāvī) is used as has already been seen, to
form participles (231) *so also*

āna (118), *also* at, ant=nta (440) so that the Perf
Active, the Pres Active and the Reflective Participles
are considered by native grammarians as coming under
the head of Kita Derivatives   The same remark ap-
plies to the P P P.

dhu so given by native grammarians is, properly :
adhu; it forms but a few derivatives and is only an-
other form of **thu=athu** (*q. v*)

I—forms a large class of derivatives masc., fem
and neuter, as well as a few adjectives The nouns
may be *agent nouns* or *abstract* But the derivation is
not always quite clear (principally of neuter nouns),
hence some grammars include this suffix among the
unādi Strengthening takes place in a few roots Masc -
√ku to sound, sing + i = *kavi* one who sings = a poet,
√mun = √man to think + i = *muni* one who thinks = a
sage Fem √lip to smear rub + i = *lipi* a rubbing
over writing √ruc to shine, to please + i = *ruci* light
pleasure Neut *akkhi* eye *aggi* fire *aṭṭhi* bone
and a few others of very doubtful derivation Adj
√suc to beam glow burn i = *suci* beaming clear,
pure

By means of this suffix is formed from √dhā to
bear hold a derivative *dhi* which forms many com-
pounds mostly masculine sam + dhi = *sandhi* connec-
tion, union (ingrammar = euphony) *udadhi* the ocean
= uda, water + dhi holding (uda + √dhā + i) others
are *nidhi* a receptacle (ni + √dhā + i) *paridhi* cir-
cle halo (pari + √dhā + i)

Similarly from √dā to give with prefix *ā* we ob-
tain : *ādi* (= a + dā + i) and so forth and so on etc
lit = beginning The word *ādi* is much used at the
end of compounds

icca (ricca), and **iriya** (ririya) —are given by
Kacchāyana as kita prefixes but in reality they are
not both as suffixes of the F P P (466) they are
found only in the two examples *kicca* and *kiriya* (*lit* -
what is to be done =) business : √kar + icca = *kicca*
(with elision of radical u and of r) √kar + iriya = *kiri*
ya (with elision of radical a and of r) But the true-
derivation* is √kar + tya = *kitya* (with elision of ar-

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* Sans k = √kr + tya = krtya i.√kr + ya = krya = kriya

and insertion of ı)—*kicca*, according to the usual rules
(74).

ıka is given for the only root gam, to go
gamıka, one who goes

ın = ı (nī) This forms a very great number of deri-
vatives whose stem ends ın **in**, and the Nom Sıng ī
(see 137, 173), they are properly possessıve ad,ectıves,
sometimes used *substantıvely* Guna as a rule takes
place √gah, to take, receıve + ın = *gāhın* (gāhī), tak-
ıng, catchıng, √kar + ın = *kārın* (kārı), doıng, *pāpa-
kārī*, a sınner, √yā, to go, *vāyın* (yāyī) goıng,
nagarayāyī goıng to the town, √dā, to gıve, *dāyın*
(dāyī), gıvıng, a gıver Note that a *y* ıs ınserted
between the suffıx and the roots endıng ın *ā* long
The femınıne ıs formed accordıng to rules (189)

ina A few nouns are formed by thıs suffıx there
ıs no guna √sup, to sleep + ına = *supınam* (neut), a
dream, sleep The derıvatıon of some nouns and
adjectıves from thıs suffıx ıs not apparent and clear,
and ıt ıs also classed as an unādı , √dakkh, to be able,
skılful + ına = *dakkhına*, able, southern

ira The derıvatıves from thıs, nouns and adjec-
tıves, aıe few, there ıs no guna √ruc, to shıne + ıra
= *rucıra*, brıllıant, beautıful , √vaj, to be strong + ıra
= *vajıra*, thunderbolt

iya, ittha are the suffıxes used for the compaıison
of adjectıves (238)

isa* forms a few vouns, mostly masc , of rather
obscure derıvatıon √pur, to fıll + ısa = *purısa* a man,
person ; √sun, to oppress + ısa = *sunısa*, an oppressor ,
√ıl, to shake, come + ısa = *ılısa*, one who shakes : √mah,
to be great + ısa = *mahısa*, mıghty, a buffalo

itta* (nitta) —is said to express *multitude* (*t*); the root is gunated *√vad* to speak (to play) (music) + itta =*vādittaṃ* the multitude of those who play music in an orchestra The suffix and its derivatives are incomprehensible but see **tta, tra** where its probable formation will be explained

tvara*—forms a few neut nouns of doubtful connection with the roots from which they are derived *√ci* to gather to depend upon *ivara cīvaraṃ* a monk's garment that which is heaped upon or depended upon *√pā* to drink + *tvata pivaraṃ* beverage—that which is to be drunk

ka—is added to very few roots which take guna; it forms *agent nouns* and *adjectives √vad*, to speak + ka =*vādaka* one who speaks a musician playing (adj) *√dah*, to burn + ka *dahaka* burning (adj) *Note that these words would be better derived from suffix aka* (*q v*) *√sukh* (Sanskṛ çuṣ) + ka *sukkha* dry dried up *√thu* (Sansk stu) to dribble drop + ka =*thoka*, a little **ka** often takes a connecting vowel—*i* or *u* before a root, and forms the suffixes *ika uka* (*q*)

la—generally with connecting vowels *a* or *i* before it **la** is but another form of ra (*q v*) *√thu* to be thick, strong + la =*thula* thick fat *√cap* to waver tremble + (a) *la=capala* tremulous fickle giddy *√pā*, to keep guard + la =*pāla* a guardian *√an* to breathe blow softly + (i) la=*anila* wind breeze

lāna—as well as **yāna** given as *primary* suffixes, are not at all *suffixes* the true suffix is **āna** which is a *taddhita* suffix (*q v*)

ma — forms some *abstract nouns, agent-nouns* and some adjectives √bhī, to fear, be afraid of + ma = *bhīma*, terrible, fearful, √ghar (Sansk. ghr) to be warm, to glow + ma = gharma = *ghamma*, heat, warmth (Note the assimilation of *r* (So) · √thu, to praise (S stu), *thoma*, praise, √dhū, to shake, move hither and thither + ma = *dhūma*, smoke This suffix, in Pāli, becomes nearly confounded with the next, **man**, and native grammarians are often at a loss in choosing between these two suffixes the reason is that no word in Pāli being allowed to end in a consonant, they have included the stems in *an* in the vowel declension (152, 156—c, 157 a)

man (given as *ramma* as well as *man* by Kacchāyana) forms *action-nouns*, masc and neuter, in a few cases the noun being both masc and neut , the stems are in *an*, the nom in *a, o* or *m* √dhar, to hold, bear + man = *dhammo, dhammam*, nature, characteristic, duty, the Law , √kar + man = *kammam*, action, karma (Note the assimilation of *r*), √bhī, to fear + man = *bhemo*, fearful, terrible, √khi, to destroy, make an end of + man = *khemo*, secure, peaceful, *khemam*, safety, happiness Most of the derivatives from *man* have migrated to the class of those formed by the last suffix (**ma**)

māna — this is the suffix of the Pres. Part Reflective already seen (447) (See, *āna*, above, pg 276)

mi the number of derivatives from this suffix is very restricted, they are masc or fem. There is no guna, √bhū, to exist, become + mi = *bhūmi*, the earth, ground, a place; √ūr (S vr), to roll, turn from side to side + mi = *ūmi* (ūrmi, note the elision of radical *r*), a wave

na—the use of this suffix in forming a certain number of P P P has been explained (458 *ff*) It also forms a few nouns, the root takes no guna but through assimilation, the root is not always recognisable √var to cover, enclose + na = *vaṇṇa* (80, 83) colour external appearance, √sup (S *svap*), to sleep + na = *soppa* (= S svapna) sleep, √phar (also phar = S sphur sphṛ) to shake to make a jerky motion + na = *paṇṇa* a feather wing From √tas (S *tṛs*) *taṇhā* thirst craving, √ji to conquer + na = *jina* conqueror

Connected with this **na** are the suffixes **ina, una** (*q v*) also **tana** (= S tna) from this last is derived the word *ratana* gift, blessing jewel from √rā, to bestow + tna = tana (note that radical **ā** is shortened through the influence of the double consonant in tna (*See* 34)

ni—from this we obtain but a few nouns fem √ha, to quit forsake + ni = *hāni* abandonment loss decay √yu to fasten to unite + ni = *yoni* womb origin a form of existence

nu—forms a few words mostly masc some abstract and some concrete √bhā to shine, to be bright + nu = *bhānu* beam, light the sun √dhe to drink + nu = dhenu yielding milk a milch cow

ta 1—This suffix has been explained in the formation of the P P P (450 *ff*) It also forms a few concrete nouns √du to go far to a certain distance + ta = *dūta* messenger √sū to impel to set in motion + ta = *sūta* a charioteer The student will remark that even these nouns look very much like P P P (see 452—*remarks*) The suffix **ita** also connected with the P P₁ P (452—ii) forms a few derivatives of doubtful connection with roots *palita* grey, *lohita* red *harita* green, etc

ta 2 (S tas) forms a few nouns √su, to go, pass (+ ta = *sota*, a stream ; √su, to hear + ta = *sota*, the ear.

tā (ritu, rātu) (S tr or tar) This suffix, forms a pretty large number of *agent-nouns*. (See 162). Remark that the base is in *u*, and the nominative in *ā* : √mā, to measure, mete out (food, etc), + tā = *mātā*, mother, √vad, to speak, say + tā = *vattā*, one who says, tells, a speaker.

ti This forms a very numerous class of *action-nouns*, fem , *agent-nouns*, and a limited number of *adjectives.* Fem √bhaj, to divide + ti = *bhatti* (= bhakti, 426 *remark, 5c a*), division , √kitt, to praise + ti = *kitti* (with one *t* dropped), praise, √gam, go + ti = *gati*,(456), a going, journey So from √muc, *mutti*, deliverance , from √man, to think, mati (455), thought, *etc* Adj thā, stand, last + ti = *thiti*, lasting ; √pad, to go, step + ti = *patti* (62), going, a foot-soldier

tu 1 This is properly the suffix of the infinitive, which has become an Accusative (363 1), but it also forms nouns, chiefly masc , but of the other genders too √dhā, to lay, put + tu = *dhātu*, masc., and fem , that which lay (at the bottom) = a primary element, a root, principle, √tan, to stretch + tu = *tantu*, a thread, masc., √si, to bind + tu = *setu*, a tie, bridge

tu 2 The same as **tā** (ritu, rātu), above.

tra, ta (tran, ta) form a large number of derivatives chiefly denoting the agent, and concrete nouns . √chad, to cover over + tra, ta = *chatram, chattam,* an umbrella (in chatra, *d* has been dropped to avoid the collocation of three consonants, in chatta it is assimilated), √gā (a collateral form of √gam), to move + tra, ta = *gattam*, limb, √nī, to lead + tra, ta = *netram, nettam,* the eye = that which leads.

tha—the derivatives from this are not very numerous √ga, to sing + tha = gātha fem, a song, stanza verse, √tar (S tr) to cross + tha = titthaṃ ford, landing-place (with connecting i)

thu and also **dhu**—give only a few derivatives and have generally the form **athu adhu** √kip, ṣep to shake tremble + thu, dhu = *vepathu vepadhu* trembling, √vam to throw up vomit + thu, dhu ~ *vamathu, va madhu* vomiting

ra—forms some nouns and adjectives there is no guna mostly found in the forms **ira ura** ($ı$ ~) and **ara** Nouns √bhand bhad to receive praise + ra = *bhadra, bhadda* (adj) laudable good worthy √dhī to think + ra = *dhīra* (adj) wise a wise man √bham to flutter move in circles + (a) ra = *bhamara,* a bee

rī—gives very few derivatives √bhū + rī *bhūrı* (adj) abundant much

ru—forms some nouns and adj √bhī to fear be afraid + ru = *bhīru* timid √ can to rejoice in to glad den + ru = *cāru* (with elision of n) dear gladsome

u (ru, and u)—although making a large number of derivatives substantive and adj as the connection of the meaning with the root is in many cases, not easily traced this suffix is classed with the Unādi guṇa may or may not take place √bandh to bind + u = *bandhu* a kinsman √kar + u = *karu* a doer maker artisan √tan to continue extend + u = *tanu* a son √vas to light up, shine + u = *vasu,* a gem, good

uka (ṇuka)—forms a few nouns and adj denoting the agent there is guna √pad to tread step + uk a = *pāduka* (fem) a shoe √kar + uka ~ *kāruka* (masc), a maker artisan

una   forms a few derivatives   √tar, to cross, pass away + una = *taruṇā*, just begun, young, fresh, √kar, to love, pity + una = *karuṇā* (fem.), compassion, √pis, to grind, hurt, destroy + una = *pisuno* (adj), backbiting, malicious, a tale-bearer

ū   forms some adj and nouns mostly fem.   √vid, to know + ū = *vidū*, knowing, vi + √ ñ ā, to know + ū = *viññū*, knowing.

ūra   A few nouns only   √und to wet, moisten + ūra = *undūra*, a rat

usa,* ussa   The derivatives from this, very few, are doubtful. √man, to think + usa, ussa = *manussa, mānusa*, a man

vā   this, as the suffix of the P. P A., has already been noticed (465)

ya   This forms neut nouns, most of them abstract in meaning.   Assimilation takes place regularly, √rāj, to rule + ya = rajjam, kingship, kingdom, √vaj, to avoid + ya = vajjam, a fault = what is to be avoided, √yuj, to yoke, harness + ya = *yoggam*, a carriage, conveyance   It will be remarked that **ya** is also the suffix of the F P P (466), which often, in the neut sing, makes nouns

yāna (see remark under   **lāṇa**)

Remarks (a) The student will have remarked that the participles Pres Active, Pres Reflective, the P P P, the Perf Active and the F P P are considered as belonging to the Primary derivation

(b) Suffixes   tabba, anīya, ya (nya) and icca are by native grammarians called *kicca* suffixes (466)

579   **(II) Secondary Derivation**
Taddhita

Remarks (a) These derivatives are called second-
ary because they are formed by means of suffixes
from the Primary' derivatives explained in the Kita
derivation

(b) Secondary derivatives are also formed *from
pronominal base* (336 *ff*)

(c) As in kita, guna may or may not take place

580   The following remarks about the meaning of
the Secondary derivation should be well noted

(i) The great bulk of taddhita suffixes form *ad-
jectives* from nouns

(ii) These adjectives are very freely used as *sub-
stantives* the masc. and fem being generally
nouns denoting the *agent*, while in the neut
they are *abstract*

(iii) The final vowel of a word is often elided be-
fore a Taddhita suffix

(iv) The guna affects mostly the *first syllable* of
the word to which the suffix is added

581   The following is a list in alphabetical order of
the taddhita suffixes

a (na and a)—An extremely large number of deri-
vatives are formed by means of this suffix It is added
to nouns and to adjectives used substantively these
derivatives are *essentially adjectives* used in most
cases substantively   They primarily express *connec-
tion with relation with or dependence on* that denoted
by the ' primary derivatives   this *relation* is neces-
sarily of many kinds as shewn below

(1) *Patronymics* the masc denotes *the son of*, the
fem *the daughter of* and the neut *the consanguinity*

or *relation of*, Vasittha + a = *Vāsiṭṭho*, the son of, 'Vasiṭ-thī the daughter of, *Vāsiṭṭham*, the relation of Vasittha So from Visamitta + a = *Vesamitto*, *Vesamit-tī*, *Vesamittam*; Manu + a = *Mānavo*, *Mānavī*, *Mānavam* (110, *remark*), the son, daughter or relation of Manu

(2) *that which is dyed with* Kasāva, a reddish yellow dye + a = *kāsāvo*, reddish-yellow, yellow, *kāsāvam*, a monk's robe (which is dyed with such dye) So · haliddā, turmeric + a = *hāliddo*, yellow, dyed with turmeric

(3) *the flesh of* Sūkara, a pig + a = *sokaram*, pork, mahisa, buffalo + a = *māhisam*, buffalo's flesh As *adj* = sokaro, relating to pigs, māhiso, relating to buffaloes.

(4) *belonging to* Vidisā (a foreign country) + a = *vediso*, belonging to a foreign country, a foreigner, Magadhā (Southern Behar) + a = *māgadho*, belonging to, born in, Magadhā

(5) *a collection of* Kapota, a dove, pigeon + a = *kāpoto*, a group of doves, or, relating to doves, mayūra, peacock + a = *māyūro*, a group of peacocks, *adj*. belonging, relating to peacocks

(6) *study, knowledge of, knowing* Nimitta, an omen + a = *Nemitto*, a knower of omens = a fortune-teller, veyyākaranam, exegesis, grammar + a = *veyyākara-no*, a grammarian, muhutta, a while + a = *mohutto*, one who studies for a while only, also relating to a moment = momentary

(7) *The locality in which something or some one is or exists* Sakuna, a bird + a = *sākunam*, the place wherein birds roost or resort to, udumbara, a fig tree + a = *odumbaram*, a place where fig-trees grow.

(8) *Possession of* Paññā, wisdom + a = *pañño*,

possessing wisdom=wise; n wise man saddhā, faith
+n=saddho one who has faith=believing, faithful, a
believer;

aka (naka)—Is said to denote *the property of*
manussa, a man+n=manussakaṁ that which belongs
to man the property of man=human (See **ka**)

aya—I or this, see **ya**

ālu—(This is suffix lu, preceded by a (See **lu**) de-
notes *the tendency* and forms some *past participial
adj* Dayā, sympathy compassion + ālu   dayālu
compassionate, abhijjhā, covetousness   ālu abhijjh
ālu covetous=whose tendency is to be covetous sīta
cold+ālu = sītālu chilled, cold

āna (nana)—Forms patronymics Kaccēna (a proper
name)+ana—kaccāno kaccānī kaccānaṁ the son
daughter offspring of kaccā cora   a thief+āna
corāno, corānī corānaṁ the son etc

āna (given as a kita suffix in the forms **ana**
yāna (see pp 279 283) forms a very few derivatives
kalyā, and by assimilation kalla healthy remember-
thinking of + ana—kalyāno, kallāno blest (with
health) happy, good

āyana (nāyana) —Also forms patronymics Kaccā
+āyana+Kaccāyano Kaccāyanī Kaccāyanaṁ the son,
etc., of Kaccā Vaccha + āyana — Vacchāyana Vacchā
yānī Vacchāyanaṁ the son etc of Vaccha

bya—Is said to denote *the state of* Dāsa, a slave
+bya—dāsabyaṁ the state of being a slave, slavery

dhū—Has already been noticed (281)

era (nera)—Patronymics, the final vowel of the
word is elided Vidhava+era=Vidhavero the son of
Vidhava Nalika+era=Nālikero the son of Nalika,
samana a monk+era=sāmanera the son viz, the
disciple of the monk=a novice

eyya 1 (neyya)— *The state or nature of.* Alasa, idle + eyya = *ālaseyyam*, idleness, *sāpateyyam*, property (lit one's own property) = sa, own + pati, master, owner + eyya (note the elision of *i* in pati)

eyya 2 (neyya)— *Patronymics*, with guna. Vinata + eyya = *Venateyyo*, the son of Vinata, mālī, a gardener + eyya = *māleyya*, the gardener's son

eyya 3   Denotes   *the nature of, the origin, the place where a thing is made, or a person or animal reared up*   *pabbateyyo*, whose place or abode is in the mountain, belonging to' mountains = pabbata + eyya; suci, purity + eyya = *soceyyam*, the state of him who is pure, also purification, kula, family + eyya = *koleyyo*, belonging to, reared up in a (noble) family = of good family, Bārānasī, Benares + eyya = *bārānaseyyam*, that which is made in Benares, *lit* , that the origin of which is in Benares

eyya 4   Fitness, worthiness   This is a form of the F. P P already explained (468).

i 1 (ni),   Forms a few *patronymics*, from nouns in *a*   Duna + i = *Doni*, the son of Duna, Anuruddhā + *i* = *Anuruddhi*, the son of Anuruddhā, Jinadattha + **i** = *Jinadatthi*, the son of Jinadattha

i 2   After the word pura, town, city, indicates that which belongs or is proper to a city   *pori*, urbane, polite, affable

ika (nika) Is of very wide application and is added after nouns and adjectives, guna generally takes place   It denotes

(1) *Patronymics*   Nādaputta + ika = Nădaputtiko, the son of Nādaputta, Jinadattha + ika = *Jinadatthiko*, the son of Jinadattha

(2) *living by means of*   Nāvā, a boat + ika = *nāviko*,

one who goes or lives by means of a boat=a boatman
bāḷisa a fish hook+ika=bāḷisiko, a fisherman vetana
wages+ika=vetaniko, one who lives upon wages—a
labourer

(3) *going by means of* : pada the foot+ika=pādiko,
one who goes with his feet=a pedestrian sakaṭa a
cart+ika=sākaṭiko one who goes in a cart

(4) *relating to* samudda the sea+ika=sāmuddiko
relating to the sea=marine sakaṭa cart, sakaṭiko
relating to carts

(5) *playing upon* vīnā, a lute veṇiko, playing
upon a lute lute-player (27—ii remark 2) bheri a
drum bheriko a drummer, or relating to a drum

(6) *mixed with* tela oil teḷikaṁ that which is
mixed with oil, oily dadhi curds dadhikaṁ that
which is mixed with curds and dadhiko mixed with
or relating to curds

(7) *making the maker* tela oil, teḷiko an oil
manufacturer

(8) *connected with* dvāra door dvāriko one who
is connected with a door=a door keeper

(9) *carrying upon* khanda the shoulder khandiko
one who carries on the shoulder aṅguli finger aṅgu
liko one who carries on the finger

(10) *born in or belonging to a place* or *living in a
place*, Sāvatthi, Sāvatthiko of born in or living in
Sāvatthi, Kapilvatthu kapilavatthiko of born in or
living in Kapilavatthu

(11) *studying learning* Vinaya the Discipline
venaviko one who studies the Vinaya suttanta a dis
course (of the Buddha) suttantiko one who studies
or knows the Discourses vis the Suttapiṭaka

(12) *that which is performed by* mānasa the mind

mānasiko, mental and *mānasikam,* the *act* performed by the mind, sarīra, the body, *sārīriko,* bodily, corporeal, *sārīrikam,* the act performed by the body.

(13) *that which is bartered for* suvanna, gold, sovannīkam, that which is bartered for gold, *sovanniko,* relating to gold, vattha, cloth, *vatthikam,* that which is exchanged for cloth, *vatthiko,* relating to cloth.

(14) *possession* dando, a staff, daṇḍiko, one who has a staff, a mendicant, mālā, wreath, *māliko,* one having a wreath, *puttiko,* who has sons

(15) *a collection, herd, group,* kedāra, a field, *keddārikam,* a collection of fields hatthi, elephant, *hatthikam* a herd of elephants

(16) *measure* kumbha, a pot, *kumbhiko,* containing a kumbha measure, *viz,* as much as a pot, *kumbhikam,* that which is contained in a pot

ima *Denotes position or direction in space or time,* it also shows *relation* pacchā, behind, western, *pacchimo,* hindermost, western, anta, limit, end, *antimo,* last, final, So, *majjhimo,* middling, from majjha, middle

imā forms a limited number of possessive adj. putta, son *puttimā,* who has sons, pāpa, evil, sin, *pāpimā,* sinful, evil.

This suffix is the same as that noticed (220, 222) with connecting vowel *i* before it

in (nī) forms a numerous class of *possessive adj,* very often used *substantively* (137), the stems are in *in,* and the nominative sing in *ī,* Danda, a staff *dandī,* possessed of a staff, manta, design, plan, *mantī,* one replete with plans, a minister, adviser, pāpa, sin + in = *pāpī,* having sin, sinful

ina—a few possessive adj   mala dirt tnini + ina
malina dirty tainted

issika—This is the sign of the Superlative (238)

iya—A few abstract nouns issara lord chief + iya
=*issariya* domination; *alasa* lazy, *ālassvaṁ* idleness

iya—like **ima** above

iya as **iya** noticed in (466) is essentially a suffix
of the F P P   The proper form of the suffix it
should be noticed is   iya

ī 1—See **in** above

ī 2—Is used after the cardinals from 11 upwards
to form ordinals expressing the day of the month but
also merely ordinals sometimes ekādasa 11 *te-ekā-
dasī* the 11th day or simply the 11th catuddasa 14
+ī = *catuddasī* the 14th day or the 14th

ka (kaṇ)—Is much used to form adjectives which
in the neut become abstract nouns besides it also
forms a certain number of nouns masc which however
are adjectives used as substantives   Can often take
place rakkhā protection + ka *rakkhak* protecting, a
guard rakkhaṇa defence + ka *rakkhaṇako* a guard;
ramaṇeyya pleasurable + ka   *rāmaṇeyyako* delightful
rāmaṇeyyakaṁ, delightfulness.

It has a few other meanings

(1) *collection* group rājaputta prince + ka = *rāja-
puttaka* a group or band of princes manussa man +
ka = *manussakaṁ* an assembly or group of men

(2) *Diminutives, with sometimes a certain amount
of contempt implied*, pada foot, *pādako* a small foot
rāja king, *rājako* a princeling putta son *puttako*, a
little son, luddha hunter *luddhako*, a young hunter

(3) *Not seldom,* **ka** *adds nothing whatever to the
primary meaning of the word* kumāra child, young

prince + ka = *kumārako, do, do*, nava, young, junior + ka = *navako, do, do*.

(4) *It is much used after compounds, above all, after Bahubbīhī to form possessives, but often also redundantly*

(5) The use of **ka** after numerals has been noticed (286)

kata Is considered as a suffix by some grammarians, it is used with prefixes · ni + kata = *nikata*, near, vi + kata = *vikata*, changed, pa + kata = *pākata*, evident, public, clear, sam + kata = *sankata*, narrow. It will be remarked that **kata** forms adjectives differing very little or even not at all from the meaning of the suffix to which it is added It is probably a. form of *kata* (P P P), from √kar, to do, make

kiya Forms adj denoting *relation, sennection* (it is made up, no doubt, of **ka + iya**) Andha, the Andhra country + kiya = *andhakiya*, relating or belonging to the Andhra country, jāti, birth + kiya = *jatikiya*, relating to birth, congenital

la Forms a few adj and nouns, it is often preceded by the vowels *i* and *u* bahu, many + la = *bahulo*, abundant, vācā words + la = *vācālo*, talkative, garrulous, phena. froth = *phenila*, frothy, the soap plant, soap; mātā, mother + ula = *mātulo*, maternal uncle, vatta, a circle + ula = *vattulo*, circular, kumbhī, a pot, jar + la = *kumbhīlo*, a crocodile = one who has (a belly like) a jar **la** is another form of **ra** (*q v*), **r** and **l** often intercharge (47, vi).

lu For this see **ālu** above

ma—Forms ordinals (see 274) **ma** has sometimes a superlative meaning (cf, **ima**, above) **ima** is the suffix **ma** with preceding vowel ı

mā (mantu)—(mant) is much used in forming adj of *possession* It has been explained already (220 221, 222 223 224)

maya—With this suffix are formed adjectives denoting *made of consisting of* suvanna gold + maya = *suvannamaya* made of gold golden rajata silver + maya = *rajatamaya*, made of silver

min = mī—This forms a few possessive adjectives the stems are in in and the nominative sing in ī (cf in and ī) Go cow + min = *gomin* (gomī) possessing oxen cattle a possessor of cattle sa, own + min = *sa min* (samī) owner master lord

mī—*See last*

ra—From this are made a few adjectives guna, in some examples takes place It is often preceded by the vowels *a* and ı Madhu honey + ra = *madhura*, sweet also sweetness sikhā a peak + ra = *sikhāra* having a peak peaked a mountain susa empty hole + (ı) ra = *susira* full of holes, kamma act work + ara = *kammāro* having or doing work an artificer smith

so—Same meaning as **ra** medhā wisdom + so = *medhāso* having wisdom wise loma hair + so = *loma so* hairy

sī sī—see below (vin = vī)

ta—Forms a few nouns and adj it is possessive suffix pabba, a knot, joint fulness + ta = *pabbata* a mountain = that which has joints or fulness vanka, bent + ta = *vankata* bent, crooked

tama Is the suffix used in forming the Superlative. (See 238, 1)

tana This suffix forms, from adverbs, a few adjectives svā (sve, suve), tomorrow + tana = *svātano*, 'of tomorrow, belonging to tomorrow, sanam (S sanā), of old, always + tana = *sanantano*, ancient, old, perpetual; nū, now + tana = *nūtano*, fresh, new.

tara As the suffix of the comparative, **tara** has already been explained (238, 1)

tā 1 — This suffix forms a numerous class of feminine abstract nouns from adjectives and nouns, and expresses the *state, nature* or *quality of being* that which is denoted by the adj or noun Lahu, light + tā = *lahutā*, lightness, sāra, pith, marrow + tā = *sāratā*, essence, strength, ati (pref), very, great + sūra, a hero + tā = *atisūratā*, great heroism

tā 2 Denotes *multitude, collection*, jana, person, man + tā = *janatā*, a multitude of persons = folk, people, gāma, village + tā = *gāmata*, a collection of villages. So nagaratā, bandhutā, *etc , etc*

ti Is used in forming the words expressing *decades* (*cf* 251)

tta (S tva) forms neuter nouns of the same import as **tā** (1), puthujjana, a common man + tta = *puthujjanattam*, the state of being a common man, Buddha, a Buddha + tta = *buddhattam*, buddhahood, atthi, he is + tta = *atthitam*, the state of "he is" = existence.

ttana Used in the same sense as the last (S tvana), putthujjana + ttana = *puthujjanattanam*, state of being a common man; vedana, sensation + ttana = *vedanattanam*, sensitiveness

same + ya = *sāmañño*, common, general, dakkhina, affable + ya = *dakkhiñño*, affable, kind, *dakkhiññam*, affability, kindness

Roots used as suffixes
(KVI)

582 "Kvi" is an imaginary suffix denoting that the *root itself* is to be considered as *the suffix*. When a root ends in a consonant, this consonant is elided, as √gam = ga, √ghan, to kill = gha As these form primarily adjectives, they assume, in certain cases, but not always, the endings of the three genders.

583 The student must bear in mind that native grammarians include Kvi in Kita As, however, they are used as suffixes added after Primary and Secondary derivatives and indeclinables, I have preferred to treat them separately

584 A list of the principal roots used as suffixes is here given

bhū (√bhū, to be), has generally the meaning denoted by the verb itself abhi + bhū = *abhibhū*, mastering, overcoming, a conqueror (abhibhavati, to overcome), vi + bhū = *vibhū*, arising, expanding, ruler, lord (vibhavati, to arise, expand), sam + bhū = *sambhū*, offspring, progeny (sambhavati, to be produced, to spring from)

da (√dā, to give, bestow), amata, immortality + da = *amatado*, he who bestows or confers immortality, conferring immortality, lokahita, the world's welfare + da = *lokahitado*, bestowing, or wishing for, the world's welfare

ga (gam, to go), pāra, the further shore + ga = *pārago* gone to the further shore, viz, to Nirvāna; kula, family + upa, near + ga = *kulupago*, one who goes near a family = a family adviser

gu—(a collateral form of √gam), addha distance + gu = addhagu going to a distance traveller, pāra + gū = paragu as above parago

gha—[√ghan = han (59 note)] to strike kill smite pati back in return = kha—paligho hatred

ja—(√ja jan, to be born produced) paṅka mud + ja = paṅkaja produced in the mud = lotus anda an egg + ja = andaja born from an egg = a bird

ji—(√ji to conquer) Māra the enemy of Buddha + ji = Māraji conqueror of Māra

pa—(√pā to drink) pāda a foot + pa = pādapa drinking by (with) the foot (root) = a tree

pa—(pā to guard keep) go cow + pa = gopa cow keeper

tha—(√ṭhā to stand exist) nāvā boat + tha = nāvattho stored in a boat ākāsa the sky the air + tha = ākāsattho standing, resting abiding in the sky

kha—(√khā a collateral form of √khan to dig) pari round + kha = parikkha that which is dug all round = a moat

dada—properly the base (3 14) of √dā but considered as a root by some grammarians is used in the same way as **da** above sabbakāmadadaṃ kumbhaṃ = an all desire granting vessel = a vessel which grants all desires

585 The Taddhita suffixes may be classified as follows

> Patronymics—a, ana āyana era eyya i, ika
>
> Possessive—aka ika ima in = ī ra (ara ira) so ssī mā (mat mant), min = mi, va vu, (vat vant) vi = vin ta, ina la
>
> Group, collection multitude—a ika, ka ta

State of, quality, abstract idea   bya, eyya, ıya, tā, tta, ttana, ta.

Relation (relating to)   a, ı, ıka, ıma, kı̇ya

The others may be classified as miscellaneous

586 It will have been remarked that some suffixes are merely made up of a principal one which has taken the vowel *a* or *ı* or *u* before it   Such are aka, ıka from **ka**, aya, ıya from **ya**, ara, ıra, ura from **ra**, ıla from **la**

CHAPTER XIV
SYNTAX
(*Kāraka*)

587 Syntax, in Pālı, does not offer any difficulty, for nearly all the relations of the substantives, adjectives and pronouns which will be explained in this chapter are very often obviated by compounding them as has already been explained in the chapter on Compounds, the student who has carefully read and mastered the Compounds has therefore done much and will understand ordinary prose without too much difficulty However, there are peculiar uses of the Cases, without a knowledge of which a thorough mastery of the language would be impossible, we therefore invite the learner to read attentively the present chapter

(I) ORDER OF SENTENCES

588 The order of the Pālı sentence is very simple in character, compound sentences being rather the exception than the rule

(1) Whether the sentence be *Simple, Compound* or *Complex*, the predicate must always come *last*

(2) In a simple sentence containing an object the order is (i) Subject (ii) object and (iii) predicate as *dāso kammam karoti* the slave does the work

(3) Words qualifying the subject or the object *come before* the subject and the object respectively and adverbs *before* the verb *ete tayo purisā mahantam sirim sigham pāpuniṁsu* these three men quickly attained to great glory

Remark Adverbs of time *always come first* in the sentence

(4) The conjunctions, *pana* but *uddhu* or are used to form compound sentences *c vadi* and *sace* if complex sentences

(ii) THE ARTICLE

589 There are no words in Pāli corresponding to the English articles the words *eko ekacce* one a certain are often used in the sense of the indefinite article (253) and *so eso* that this do the function of the definite article *so puriso* the man, *sā itthī* the woman

Remark Substantives not preceded by the above words may according to the context be translated as if preceded by the articles *puriso* = a man or the man

(iii) CONCORD

590 **1st** *of subject and predicate*

(1) The predicate may be (i)—a finite verb *bhik khu gahapatim ovādi* the monk admonished the householder (ii)—a substantive with the verb ' *hoti* understood after it *yadi ete guṇā* if these (are=honti) virtues (iii)—and adjective with *hoti* also understood *tvam alibālo* thou (art=asi) very foolish (iv) —a P P P used as a finite verb *so pi gato* he too went *lit* he too gone

(2) When a finite verb is used as predicate, must agree with the subject *in number and person* When there are several subjects of different person the verb is put in the *first person plural* so ca tvan aham gacchāma, he, thou and I go   Should there b no subject of the first person, the verb is put in th *2nd person plural* so ca tvam gacchatha, he an thou go.

(3) In the case of an adjective or a P P P takin the place of the predicate, the adj and the P P F must agree with the subject in *gender* and *number* so gato, he went, sā gatā, she went, tam gatam, went, so taruno, he is young, sā tarunā, she is young tam taruṇam, it is young

(4) But if a substantive stands in the place of verb, no such concord of gender or number needs tak place; appamādo nibbānapadam (= nibbānassa padaṁ) vigilence is the path to Nirvāna,

2nd *of adjective and substantive.*

591 An adjective, or participle (which is of th nature of an adj), when not compounded with th noun it qualifies, must agree with it in gender, num ber and case.

3rd *of the relative and its antecedent*

592 The relative must agree with its antecedent i gender, number and person

(1) The relative may be used by itself, withou the noun   yo jānāti so imam gaṇhātu, he who know let him take this   Note, that in the above the demons trative pronoun so is used as a correlative.

(2) The relative is used instead of a preceding noun   aham ekam upāyam jānāmi, yena amhe gaṇhi

(i) The genitive therefore is used primarily to denote possession *suvannassa rāsi*, a heap of gold, *rukkhassa sākhā*, the branch of the tree.

(ii) In such examples as the above, the genitive is often compounded with the noun it qualifies *suvannarāsi*

(iii It denotes the whole of which a part only is taken, this is called "partitive genitive" *brāhmaṇam so paṇḍito*, he is clever among brahmins, *sabbayodhānam atisūro*, the bravest of all warriors, *tumhākam pana ckenā pi*, but even not one of you

(iv) The genitive is used also with words expressing *difference, equality, inequality lassa antaram na passimsu*, they did not see the (its) difference, *sadiso pitu* the same as (his) father, *tulyo pitū*, equal to his father.

Remark In these examples the ablative may also be used *sadiso pitarā*.

(v) Words meaning *dear or the reverse*, take a genitive *sā brāhmanassa manāpā*, she (was) dear to the brahmin

(vi) Likewise words denoting *honour, reverence*, etc *gāmassa pūjito*, honoured of the village, *rañño mānito*, revered by (of) the king

Remark In these examples the Inst may also be used *gāmena pūjito*

(vii) Words of *skill, proficiency*, etc, *and their opposites*, govern the genitive *kusalā naccagītassa*, clever in dancing and singing

(viii) It is used with words indicating *locality, time, distance amhākam Buddassa pubbe*, before our Buddha, *gāmassa avidūre*, not far from the village: *upari tesam*, above them

(ix) *Believing in* or *well disposed towards:* Buddhassa pasanno he has faith in the Buddha

Remark Here the Loc may also be used *Buddhe pasanno*

(x) It is used also with words of *remembering* or *thinking of* (with sorrow) *pitying wishing for giving* or *apportioning, honouring filling fearing* and a few others mātussa sarati he remembers his mother (with sorrow), na tesaṁ koci sarati no body remembers them dalassa dadāti he gives oil pārati bālo pāpassa he fool is full of evil sabbhi tasanti dandassa all ear punishment

In these examples the Acc. may be used *telaṁ dadāti*

Remark Words of fearing also govern the Abl kin nu kho ahaṁ sunakhā bhāyāmi? Why should I fear the dog?

(xi) A genitive with a participle in agreement is called a *Gen Absolute* It generally denotes some attendant circumstances tassa bhattaṁ bhuttassa udakaṁ āharanti, when he had finished his meal they fetched him water

(xii) Some other relations of the genitive will present no difficulty as they have their exact parellel in English

596 It will be seen from the remarks above that the genitive is often used instead of the Accusative the Ablative the Instrumentive and the Locative It is also used adverbially as kissa why? It will also be remarked that whenever the genitive is dependent on a verb it is so on account of its *being used instead of another case* as in mātussa sarati

3 THE DATIVE

597   The person or object *to* or *for* whom, some-
thing is given or done, is put in the Dative case. The
Dat is consequently used also as *indirect* object with
transitive verbs having an Acc as direct object

(i) The Dat , then, expresses the relations which,
in English, are usually denoted by the words *to*, *for*
bhikkhussa cīvaram deti, he gives a robe to the priest,
yuddhāya paccuggacchāmi, I will set out for battle.

(ii) the Dat is governed by verbs expressing
praise or *blame, anger, believing, disbelieving, assent,
envy, pleasure* or *displeasure, injury, benefit, approv-
al, forgiveness, salutation, blessing, hatred, abuse,
concealing, worshipping, carrying* Examples *Bud-
dhassa silāghate,* he praises the Buddha , *vadi 'ham
tassa kuppeyya,* if I should be angry with him , *duha-
yati disānam mogho,* the flood has injured the coun-
try, *tuyham saddahāmi,* I believe thee , *svāgatam te,*
hail to thee ! *sotthi tuyham hotu,* fare thee well !
khama me, forgive me ! *mayham sapate,* he swears
at or, reviles me , *tassa sampaticchi,* he assented to it ,
ussuyanti dujjanā gunavantānam, wicked people
envy the virtuous, *tassa atītam āhari,* he told him a
story , *devā pi tesam pihayanti,* even the gods desire
them = envy them , *samanassa rocate saccam,* truth
pleases a monk.

(iii) The Dat is commonly used with the verb "to
be" to express *possession* · *puttā me n'atthi,* no sons
are to me = I have no sons

Remark When the verb "hoti" is used with the
Dat. to express possession, it is generally put in the

singular even when as in the above example, what is possessed is *plural*

(iv) The word *alaṁ* enough, to governs the Dat *alaṁ kukkuccāya*, enough of doubt ' *alaṁ mallo mal lassa*, sufficient is a warrior for a warrior ' a warrior is match for a warrior

(v) The words *attha* object purpose *hita* bene fit blessing, and *sukha* happiness are used in the Dat with the meaning respectively of for the pur pose of, for for the benefit of for the happiness of and they govern a Gen *ropanassa atthāya* or *ro panatthāya* for the purpose of sowing *devamanussā naṁ hitāya* for the benefit of gods and men *lassa sukhāya* for his hapiness

(vi) The Dat may denote *the purpos for which* and then governs a Gen *dārassa bharanāya* for the purpose of maintaining a wife — for the maintenance of a wife = to maintain a wife

Remark It will be seen from this example that the Dat in *āya* has the force of an Infinitive

(vii) The Dat is also used with the verb *maññati* to consider esteem when contempt is implied *kaliṁ garassa tuvhaṁ maññe* I consider thee as chaff = a fig for you ! *jīvitaṁ tinīya na maññe* I do not consider life (so much) as grass = I do not care in the least for life

(viii) The place to which motion is directed is sometimes put in the Dat *appo saggāya gacchati*, (only) the few go to heaven *nirayāya upakaddhati* drags down to hell *so maṁ udakāya neti*, he takes me in the water

(ix) The Dat is often used instead of the Accusa tive and also of the Locative

4 THE ACCUSATIVE

598

(i) The Accusative Case is generally governed by transitive verbs *ratham karoti*, he makes a carriage, *āhāro balam janeti*, food produces (=gives) strength

(ii) All verbs implying *motion* govern the Acc. *nagaram gacchati*, he goes to town, *Bhagavantam upasankamitvā*, having approached the Blessed One

(iii) Verbs having the meaning of, *to choose, to name, to call, to appoint, to ask, to make, to know, to consider, etc*, take *two* Accusatives, one a direct object and the other a factitive or indirect object *puriso bhāram gāmam vahati*, the man carries the load to the village, *purisam gacchantam passati*, to see the man going, here gāmam and gacchantam are the factitive objects

(iv) Causative Verbs likewise govern two Accusatives *puriso purisam gāmam gamayati*, the man causes the man to go to the village, *ācariyo sissam dhammam pātheti*, the preceptor causes the disciple to read the Doctrine

Remark In such examples the Instrumentive may be used instead of the *facitive* object *sāmiko dāsena* (or dāsam) *khajjam khādāpeti*, the master causes the slave to eat the food, *purisena* (or purisam) *kammam kāreti*, he causes the slave to do the work

(v) When the roots, *vas*, to live, *thā*, to stand, *si*, to lie down, *pad* to go, step and *vis*, to enter, are preceded by the verbal prefixes *anu, upa, abhi, adhi, ā* and *ni*, they govern the Acc *gāmam upavasati*, he lives near the village *nagaram adhivasanti*, they dwell in the village, *mañcam abhinisīdeyya*, he ought to sit on the cot, *Sakkassa sahabyatam upapajjati*, got into companionship with Cakra = he went to Cakra's heaven

(vi) The Acc is used for the Loc   *nadīṁ pivati*
= *nadiyaṁ pivati* he drinks in the river   *gāmaṁ carati*
= *gāme carati*, he roams in the village

(vii) The indeclinables   *abhito* near in the pre
sence of on both sides *dhi dhī* Woe ! Fie ! Shame ! as
well as the expression   *dhi r-atthu* Woe shame be to !
antarā between on the way   *parito* around every
where on every side *anu* by the side of inferior, *pati*
to towards for near   *pari* around, *upa* inferior to,
antarena except, without, *abhi* before   govern the
Accusative *abhito gāmaṁ vasati*, he lives near the
village *dhi brāhmaṇassa hantāraṁ* woe to him who
strikes a brahmin ! *dhi ratthu maṁ putikāyaṁ* shame
on that foul body of mine ! *upāyaṁ antarena*, without
expedient, *maṁ antarena* excepting me, *antarā ca
rājagahaṁ* and on the way to Rajagaha *parito
nagaraṁ* around the village   *sādhu Devadatto mātā
raṁ anu* Devadatta is kind to his mother, *anu Sāri
puttaṁ* inferior to Sāriputta, *pabbataṁ anu* by the
side of the mountain, *sādhu Devadatto mataraṁ pati*
Devadatta is kind to his mother   *nadiṁ Nerañjaraṁ
pati* near the river Nerañjara   *upa Sāriputtaṁ* infe
rior to Sāriputta

(viii) Duration of time is put in the Acc   *diva
saṁ* the whole day   *taṁ khaṇaṁ* at that moment
ekaṁ samayaṁ once upon a time

(ix) Ordinals in the Acc   denote 'number of
times   *dutiyaṁ* for the second time, *tatiyaṁ* for the
3rd time

(x) Distance is also expressed by the Acc   *yoja
naṁ gacchati* he goes one league

(xi) The Acc is very often used adverbially
khippam gacchati, he goes quickly ; *hatthanillehakam
bhuñjati*, he eats "licking his hands "

Remark This is called the adverbial accusative '

599   5 THE INSTRUMENTIVE
(i) The *agent* by whom or the *instrument* with
which an action is performed is put in the Inst   *cak-
khunā rupam passati*, (one) sees forms with the eye,
hatthena kammam karoti (one) does work with the
hands, *dāsena kato*, done by the slave

(ii) The Inst shows cause or reason , *rukkho vāte-
na onamati*, the tree bends down on account of the
wind, *kammunā vasalo hoti*, he is a pariah by reason
of his work

The Inst can therefore be translated by such
expressions as *by means of, on account of, through,
by reason of owing to*

(iii) The conveyance *in* or *on which* one goes is
put in the Inst   *yānena gacchati*, he goes in a cart ;
vimānena gacchimsu, they went in a flying mansion ;
hatthinā upasankamati, he approached on his elephant

(iv) The price at which a thing is bought or sold
is put in the Inst   *kahapanena no detha*, give it to us
for a kahāpana (a small piece of money) , *satasahassena
kinitvā*, having bought it for 100,000 (pieces of money)

(v) The direction of route, or the way *by* which
one goes is shown by the Inst   *tā sāladvārena gacch-
anti*, they went by the gate of the hall   *kena magge-
na so gato*, (by) which way did he go ?

(vi) It is used to denote infirmity or bodily defects,
the member or organ affected being in the Inst   *akkhi-
nā so kāno* he is blind of one eye, *hatthena kuni* hav-
ing a crooked hand.

(vii) Words expressing, birth lineage origin
nature are put in the Inst *jātiyā khattivo Buddho*
Buddha is a kṣatriya by birth *pakatiyā bhaddako*
good by nature

(viii) The Inst expresses the time *in which di
vasena patto* arrived in one day *ekena māsena naga
raṁ gacchi* he went to the city in a month

(ix) Also the time *at which tena samayena* at
that time.

(x) It expresses companionship and is then
generally used with the indeclinables *saha* or *saddhiṁ*
with together with *nisīdi Bhagavā saddhiṁ bhikk
saṅghena* the Blessen One sat together with the
assembly of the monks

(xi) The expressions what is the use of what
use to.... what benefit by etc are expressed in
Pali by the Inst of the thing and the Dat of the per
son *kiṁ te jaṭāhi dummedha* what good to thee O
fool by matted hair ? *kiṁ nu me Buddhena* what need
have I of Buddha ? = what do I care for a Buddha

(xii) The word *attho* desire need want takes an
Inst of the object desired or wanted and a Dat of the
person *maninā me attho* I want a jewel (*lit* to me is
need of or desire for a jewel)

(xiii) *Alaṁ* enough governs also this case
alaṁ idha vāsena enough of living here *alaṁ Bud
dhena* Bud is sufficient for me

(xiv) Words denoting separation are general
ly construed with the Inst *piyehi vippayogo dukkho*
separation from those we love is painful

(xv) The indeclinables *saha saddhiṁ samaṁ*
with at *vinā* without except govern the Inst *vinā
dosena* without fault

Remark. Saha, sometimes expresses "equality" *puttena saha dhanavā pitā,* a father as rich as his son

(xvi) Verbs meaning "to convey, to carry, to fetch" etc, take the Inst of the *place* of carrying *sisena dārukalāpam ucchangena pannam ādāya,* taking a bunch of firewood on her head and greens at her hips .

(xvii) The Inst is often used adverbially (see above)

(xviii) It is also governed by many prepositions

600.   6 THE ABLATIVE

(i) The primary meaning of the Ablative is that expressed by the word "from," that is, it expresses separation, it expresses also many other relations, in which the principal idea of separation is more or less discernible

(ii) Separation *gāmā apenti,* they left the village, *so assā patati,* he fell from the horse

(iii) Direction from *Avīcito upari,* above the Avīci Hell, *uddham pādatala,* (from) above the sole of the foot

(iv) The place "wherein" an action is performed is put in the Abl , in such cases a gerund is sometimes understood according to native grammarians, but the student will remark that these expressions have their exact parallel in English *pāsādā oloketi,* he looks from the palace, is said to be equivalent to pāsādam abhirūhitvā pāsādā oloketi = having ascended the palace he looks from the palace

(v) Measure of length, breadth or distance is put in the Abl *dīghaso navavidatthiyo,* nine spans long, *yojanam āyāmato,* a league in length, *yojanam vitthārato,* a league in breadth.

Remark In these examples the Inst may also be used yojanaṁ ayāmena, yojanaṁ vitthārena

(vi) That from which a person or animal is warded or kept off is put in the Abl *yavehi gāvo rakkhati* he keeps off the cows from the barley *tandula kāki nāreti* he wards off the crows from the rice

(vii) With verbs meaning to hide conceal *the person from whom* one wishes to hide is in the Abl *upajjhāyā antaradhāyati sisso* the pupil hides himself from his preceptor

Remark In such expressions the Gen may also be used *antaradhāyissāmi samaṇassa Gotamassa* I will hide myself from the samaṇa Gotama

(viii) When the verb antaradhāyati means to vanish, to disappear the place from which one vanishes is put in the Loc *Jetavane antaradhāyitvā* having disappeared from the Jetavana monastery

(ix) But when natural phenomena are referred to the Nom is used *andhakāro antaradhāyati* darkness disappears

(x) Verbs meaning to avoid to abstain to release to fear abhor also govern the Abl *pāpa dhammato viramati* he refrains from sin, so *parimuccati jātiyā* he is released from existence *corehi bhā yami* I am afraid of thieves

(xi) The Abl also shews motive, cause, reason and can be translated by *for on account of by reason of through* etc *vācāya marati* he died on account of his speech *sīlato naṁ pasaṁsanti* they praise him for his virtue

Remark In these examples, the Inst may be used as well *sīlena pasaṁsanti*

(xii) It is used with words showing "proximity" *gāmā samīpam*, near the village

Remark In these examples, the Gen may be used

(xiii) Verbs meaning "to be born, to originate from" etc , govern the Abl *corā jāyati bhayam*, from a thief fear arises

(xiv) The following indeclinables govern the Abl. *ārakā*, far from, after *ārakā tehi Bhagavā*, far from them is the Blessed One *upari*, above, over *upari pabbatā*, over the mountain So *pati*, against, instead, in return, *rite*, except, without, *aññatra*, *vinā*, without, except, *nānā* different, away from, *puthu*, and, before a vowel, *puthag*, separately, without, except, *ā*, till, as far as, *yāva*, till, as far as, *saha*, with, *Buddhasmā pati Sāriputto*, Sai takes the place of, Bud *rite saddhammā*, without the true Doctrine etc.

(xv) It should be noted that the Abl is *very frequently used*, instead of the Instrumentive, the Accusative, the Genitive and the Locative For instance : *vināsaddhammā* or *vinā saddhammam*, or *vinā saddhammena*

601   7 THE LOCATIVE

(i) The Locative shews the place *in* or *on* which a thing or person is, or an action is performed, it is therefore expressed in English by " in, on, upon, at," *kate nisīdati puriso*, the man is siting on the mat, *thaliyam odanam pacati*, he cooks the food in a cooking-pot.

(ii) The Loc shews the "cause, reason or motive" of an action *dîpî cammesu haññante*, the panther is killed for its skin, *kuñjaro dantesu haññate*, the elephant is killed for his tusks

(iii) If denotes the time *when* an action takes place *savanhasamaye āgato* he came in the evening.

(iv) When the pre eminence of an individual (thing or person) over the whole class to which he belongs is implied as well as with adjectives in the Superlative degree the noun with respect to which such pre-eminence or such superlative degree of excellence is shewn is put in the Loc or in the Gen *manu u khattivo sūratamo* the ksatriya is the most valiant of men or *manussānam khattivo suratamo kanhi, i isu sampannakhīratam?* of cows the black one abounds most in milk or *kanhi gi nam sa ip inakhīratam?*

(v) The following words govern the Locative and the Genitive as well *sāmi* master owner *issaro* king lord *adhipati* chief lord *dāyādo* an heir *patibhū*, substitute surety *pasūto* offspring child *kusalo* clever expert *gonīsu sāmī* an owner of oxen or *gonānam sāmī* etc

(vi) Words signifying to be happy contented eager govern the Loc as well as the Inst *ñānasmim ussuko* eager for wisdom or *ñānena ussuko ñānasmim pasīdito* contented with wisdom *ñānena pasīdito*

(vii) Words signifying reverence respect love, delighting in saluting taking seizing striking kiss ing fond of adoring govern the Loc. *papasmim ramati mano* the mind delights in evil *bhikkhūsu abhivādenti* they salute the monks *pāde gahetvā papāte khipati* took him by the feet and threw him in the precipice *purisam sīse paharati*, struck the man on the head

(viii) The Loc is used sometimes to shew that one does not take any account of something or person *rudantasmim dārake pabbaji* he left the world in spite

of his son weeping, The Genitive also may be used :
rudantassa dārakassa pabbaji (See Locative and
Genitive Absolute)

(ix) The Loc is employed to denote superiority
or inferiority with the words "upa" and "adhi" res-
pectively *upa khāriyam dono*, a dona is inferior to a
khāri, *adhi Brahmadatte Pañcalā*, the Pancalas
are under Brahmadatta's supremacy, *adhi devesu
Buddho*, the Buddha is above the gods

(x) It is used to denote "proximity" *nadiyam
sassam*, corn near the river, *tassa paṇṇasālāya hatthi-
maggo hoti*, near his leaf-hut there is an elephant-track.

(xi) The Loc is used *absolutely* with a *participle*
in the same case as itself (see, Absolute Construction).

(xii) In lexicons, the Loc is used to signify " in
the sense of " *ru sadde* (the root) ru, is used in the
sense of " making noise "

(xiii) Words denoting " fitness, suitability "
govern the Loc -*tayi na yuttam*, not fit for thee, the
Gen is used in the same sense *tava na yuttam*

(xiv) The Loc is extensively used *instead* of
other Cases, and the students must be prepared to meet
the Loc where very often he would expect to find some
other case   Let him note that in *almost* all instances,
the Case for which the Loc stands may be and is.
used

(xv) The Loc is used for the Gen (see, above, v).

(xvi) It is used for the Inst   *pattesu piṇḍāya
caranti*, they go about *with* bowls for their food

(xvii) It is also used instead of the Dat *saṇghe
dinnam mahapphalam*, offering *to* the Clergy are very
meritorious.

(xviii) The Loc is used for the Ablative *kadali
desu gaje rakhanti* they keep off the elephants from
he plantain trees

(xix) The Loc is frequently used adverbially,
atīte, formerly

8. THE VOCATIVE

60. The Vocative case does not require any ex-
planations it is used exactly as in English

603 THE GENITIVE AND LOCATIVE ABSOLUTE.

(i) When a noun or a pronoun in the *Locative* or
Genitive is used with a participle in the same case as
itself the construction is called *Locative Absolut* and
Genitive Absolute respectively The Locative Abso
lute construction is met with much more often than the
Genitive absolute construction There is also found
now and then a *Nominative Absolute* construction but
far less common than the other two

(ii) The Locative Genitive and (sometimes) the
Nominative Absolute may often be translated by
when while since and sometimes by although
tesu vivadantesu Bodhisatto cintesi while they were
disputing the Future Buddha thought *suriye atthan-
gate* when the sun had set=after sunset *gāvīsu
duyhamānāsu gato* he went when the cows were being
milked *asanīyā pi sise patantiyā* although the thun
der bolt was falling on their head

(iii) *Sati* the Locative singular of *santo* Pres
Part of the verb *atthi* to be besides having the above
meanings may also often be translated by " if
such being the case *atho sati* if there be need
evam sati such being the case *payoge sati* when there
is occasion With feminine words sati is also used
although it should be *satiyā* (fem) *pucchāya sati*

if the question be asked, *ruciyā sati*, had he the desire, if he had the wish

(iv) The Genitive Absolute is not quite so frequently used as the Loc Absolute, although found often ennough *sākunikassa gumbato jālam mocentass' eva*, even while the fowler was disengaging the net from the bush *tesam kilantānam yeva suriyatthangatavelā jātā*, while even they were sporting, it became dusk

(v) There is also mentioned a so-called Nominative Absolute* *gacchanto Bhāradvājo so, addasā ajjhutam isim*, Bhāradvāja having gone, he etc , *yāyamāno mahārājā addāsī tantarena ge*, as the king was going, he   , etc.

Remark The Gen. Absolute is frequently used to shew "disregard, contempt," it can then be translated by " in spite of, notwithstanding '   For example see above (p 313, viii).

604   SYNTAX OF THE ADJECTIVE.

(i) As has already been said, whenever an adjective is not in composition with another word, it must agree with the word it qualifies in number, gender and case

(ii) Adjectives in the comparative degree require an Ablative, *sīlam eva sutā seyyo*, virtue is better than learning

(iii) Comparison is also expressed by an Abl followed by an adjective in the positive degree *mādhurā pātaliputtakehi abhirupā*, the people of Madhura are more handsome than those of Pātaliputta.

*Niruttidīpanī, p 146

(iv) It is also expressed by the indeclinable *varaṁ* better with an Abl *ito varaṁ* better than that

(v) When the better of two is to be expressed a Gen is used with the positive degree *tumhākaṁ d innaṁ ko bhaddako* of you two who is the better?

(vi) Superlative adjectives are used with the Gen or the Loc for examples see above (Locative ix p 317)

(vii) SYNTAX OF PRONOUNS

605   *1 Personal Pronouns*

(i) The personal pronouns are used much in the same way as in English and do not call for particular remarks except perhaps the enclitic forms of *ahaṁ* and *tumh* (589-b c d o c)

(ii) The enclitic forms of *ahaṁ m* and *no* and those of *tvaṁ te* and *o* are never used at the beginning of a sentence nor immediately before the particles *ca vā* and *eva detu me* let him give to me; *tava vā me hotu* be it thine or mine *kammaṁ no niṭṭhitaṁ* our task is finished *ko te doso* what is thy fault? *kahaṁ vo rājā* where is your king

(iii) With verbs the personal pronouns are frequently understood as the endings of the tenses clearly indicate also the person as *gacchati* (he) goes = so *gacchati gacchevvāmi* (I) should go = *ahaṁ gacchevvāmi* etc

(iv) The personal pronoun *so sā taṁ* is also used as a demonstrative and as an article See Concord (589) Therefore *so puriso* may mean according to the context the man or, that man

(v) *Tasmā* (Abl), is used adverbially in the cense of "therefore, accordingly, thereby" with the same meanings it is also followed by *hi* and *ti ha* (+ *iti* ha) *tasmā hi paññā ca dhanena seyyo*, and therefore is wisdom better than riches, *tasmā ti ha bhikkhave*, accordingly, O ! monks

(vi) The Inst *tena* is used with the same meanings as tasmā *tena tam madhuram*, therefore, on that account, it is sweet *Tena* followed by *hi* means "well ! very well ! all right ! well then !" *tena hi khādāpessāmi nan ti*, very well, then, I'll make vou devour him

(vii) *Nam* and *enam* (295, 300), are used when something or some one already mentioned is referred to   See (296)

606   2   *Demonstrative Pronouns*

(i) *Eso, esā, etam* (298),   refer to what is near, and mean   this, *esā itthī*, this woman, *nirupakāro esa*, this (fellow) is useless.
The same remarks apply to *ayam* and *asu*, this
Remark   *Esa* is often used for *eso, sa* for *so*

(ii) The neuter *etad* (= etam, 302), is used with the verb *hoti* and the Gen of the person, and the expression is then equivalent to "to think"   *tassa etad aho'si*, he thought .. (*lit* = of his this was)

607.   3 *The Relative*

(i) We have already explained the Relative (592) ; only a few of its most important peculiar uses need be mentioned here

(ii) *yo* (311) is used with the Indefinite *Koci* (319) *Yo koci*, whoever, anyone, *yan kiñci*, whatsoever, anything   See (314-*a*, *b*)

(iii) The neut sing *vaṁ* is frequently used adverbially in the sense of as that because since seeing that if when *taṁ vahuṁ yaṁ pi jīvasi* it is much *that* thou livest

(iv) The Inst *yena* is used as an adverb meaning whereby by which for which because *yena naṁ gaṇhissāmi* by which I shall catch him

(v) When motion to a definite place is expressed *yena* where is used with *tena* there *yena Bhagavā, tena upasaṅkami*, he went to Buddha (*lit* —where was Buddha there he approached)

(vi) *yasmā* (Abl) is used in the sense of because and is then generally followed by *tasmā* therefore *yasmā tvaṁ na ānāsi tasmā bālo si ti* because thou doth not understand therefore art thou a fool

608   4 *The Interrogative*

(i) The interrogative pronoun *ko* (316) may be used by itself or with a noun or pronoun *ko pana tvaṁ* who art thou? *ke ete* who are these? *kā dārikā* which girl?

(ii) *Kena* (Inst) used with *attho* and the Dat of the person forms such expressions as what do you want ? etc *kena te attho* what are you in need of ?

(iii) *Kena* (Inst) *kasmi* (Abl) and *kissa* (Gen) are used adverbially with the meaning of 'why? wherefore ?

(iv) *Kiṁ* is much used with the Inst to express what is the use of 1 *kiṁ me jīvitena* what is the use to me of life ?

5 *The Indefinite*

609 The indefinite pronoun (319) does not present any peculiarity *mā idha koci pāvisi* let nobody enter here *kiñci bhayaṁ* any danger

(VII) REPETITION

610 To express "plurality, totality, distribution. variety, multiplicity, etc , words are sometimes repeated   *tesu tesu thānesu*, in various places , *tam 'tam kathayamānā*, saying this and this   *Yo*, thus repeated means " whoever, whatever whichever "   *yam yam gāmam*, whatever village , *itarā ten' eva niyāmena yā yā kiñci katheti tassa tassa upari kacavaram chaddesi*, and in this way the other (women) threw the refuse on whomsoever said anything , *so ditthaditthamanusse jīvitakkhayam pāpeti*, he kills all whom he sees , *gatagatatthāne*, in every place, *yena kena*, by whatever . . , *ubbāhīyati so so*, every one is put to flight

611   (VII) SYNTAX OF VERBS

(i) The Concord of the verb with its subject has already been noticed (590, 1st)

(ii) The Present Tense denotes an action taking place now, a fact existing at the present time   *so bhāyati*, he is afraid , *sā pacati*, she cooks

(iii) The Present Tense often expresses the continuance of an action and is equivalent to the present progressive   *sā gabbhe nisīdati*, she is sitting in her private room

(iv) Habit, custom and general truth, are expressed by the Present Tense   *sabbe maranti*, all (men) die , *bhikkhu sīlam ācarati*, a monk practises virtue

(v) The present is sometimes used with a future signification   *Kim karomi*, what shall I do?   '

(vi) The present is extremely frequent in narrations when recounting past events as if they were *actually* happening, this is called the *Historical Present,* *so pañcamānavakasatāni sibpam ugganhāpeti*, he taught five hundred young men (*lit.*, he teaches, etc)

(viii) When no interrogative particle is used interrogation is sometimes expressed by placing the present tense at the beginning of the sentence *socasi ʼnaṁ upāsaka* grievest thou O layman?

Remark Other tenses may also be used in the same way to mark interrogation

612   THE LAST TENSE

Perfect Imperfect and Aorist

(i) The Perfect and the Imperfect tenses present no difficulty they are as a rule used in the sense of a *general past* and they do not require any notice Let it be borne in mind however that the perfect is but seldom used that the Imperfect though more frequent than the Perfect does seldom differ from it in meaning and last that the Aorist has generally displaced these two tenses and superseded them

(ii) The Aorist is the principal past tense in Pali and is therefore extensively used it expresses indefinite past time but also includes the present day The Aorist may be translated by the Present Perfect or the Past Indefinite (See 405) *catuppāda pi ekaṁ sīhaṁ rājānaṁ akaṁsu* the quadrupeds made a lion king *mukhe pahari* struck him on the mouth *kena kāraṇena rodi* why did you cry? *brāhmaṇo elakena saddhiṁ vicari* the brahmin walked about with the goat

(iii) The indeclinable *mā* is used with the Aorist to express prohibition *elaka mā bhāyi* O! goat, fear not? *mā puna evarūpaṁ akāsi* do not do so again *tāta mā gami* dear son, do not go

613   FUTURE TENSE

(i) The Future expresses simple futurity *ahaṁ gacchāmi* I shall go *te marissanti* they will die

(ii) The future is also used as a mild form of the Imperative, when courteously giving a command. *tvam tassa bandhanam dantehi khādissasi*, cut his bonds with thy teeth

(iii) The future is used to express simple condition, with the particles *ce, sace* and *yadi*   *yadi tvam yāgum pacissasi aham pivissāmi*, if thou wilt cook the gruel, I shall drink it, *so tañ ce labhissati, tena saddhim gaccha*, if he get it, go with him

(iv) *Bhavissati*, the 3rd, pers sing. of bhavati, to be, is often used in the sense of "it must be that · *corā pathamam ñeva bherisaddam sutvā issarabheri bhavissatī ti palāyitvā*, the thieves on first hearing the beating of the drum, (said) 'It must be the drum of an official' and fled, *avam me putto bhavissati*, he must be my son

(v) *bavissati* preceded by the negative particle *na*, may be translated by "it cannot be"   *nāyam issarabheri bhavissati* this cannot be an official's drum

(vi) *Jānissāmi*, the 3rd pers sing of jānāti, to know, is often used idiomatically in the sense of "I'll see". *hotu, pacchā jānissāmi*, let it be, I'll see (to it) afterwards

614   THE OPTATIVE

(i) The Optative expresses "probability, capability, fitness, assent or permission, command, wish, condition" and is also used in laying down rules and precepts

(ii) Fitness   *tvam tattha gaccheyyāsi*, you should go there

(iii) Wish   *aham imam tunhākam bhājetvā dadeyyam*, I would divide and give it to you, but ·

(iv) Command *tvaṃ pana ito paṭṭhāya o ādanusāsaniyaṃ dadeyyāsi* but thou henceforward give us instructions and admonitions *udarena nipajjeyyāsi* lie on thy belly

(v) Probability *api ca nama gacchessāmi* I may go

(vi) When expressing condition, it is sually preceded by *'ce sace* or *yadi*, *sami sac imāya velāya tava sapattam passeyyāsi kin ti tam kareyyāsi* lord if at this time thou should't see thy enemy what wouldst thou do to him?

(vii) To express supposition the word *yathā* is sometimes used with the Optative *yathā mahārāja kocid eva puriso padīpam padīpa yya —* were mahārāja a man to light a lamp

(viii) Assent *t aṃ id iṃ gaccheyyā i* thou mayest now go

<center>THE CONDITIONAL.</center>

615 The Conditional expresses an action unable to be performed on account of some impediment in the way of its execution *so ce taṃ yānaṃ alabhissa agacchissā* he would go if he could get that vehicle *bho satthavāsino sace esa rukkamūle caṅkamaṇṭ paso ajja nābhaṃssā sabbe mahārulopaṃ paṭṭa abhavissatha* O! merchants had not to-day this ascetic been walking to and fro at the foot of this tree, you should all have been completely pillaged

616   THE IMPERATIVE

(i) The Imperative is used in giving commands *tena hi gaccha* very well go!

(ii) It expresses entreaty *Bhante Bhagavā appossukko viharatu*, Lord let the Blessed One now live free from cares

(iii) Benedictions, blessings *vassasatam jiva,* may you live a hundred years !

(iv) With *mā* prefixed, the Imperative 2nd person expresses simple prohibition (cf   Aorist 612, iii) *mā evam karotha,* do not do so !

(v) The Imperative 3rd person sing of *bhavati,* to be, is often used idiomatically, with the meaning of "very well" *hotu, aham jānissāmi,* very well, I'll see (to it)

617   THE INFINITIVE

(i) The Infinitive shews "purpose, motive, intention" It is used *actively* as well as *passively Uyyānapālo chaddetum upāyam na passati,* the gardener saw no means of throwing (them) away *tam gantum na dassāmi,* I will not let him go

(ii) The infinitive is used with verbs meaning "to wish to try or strive, to begin, to be able" *sā roditum ārabhi,* she began to cry , *na koci mayā soddhim sallapitum sakkoti,* no one can converse with me, *sā pavisitum na icchati,* she did not wish to enter, *so tam ukkhipitum ussahati,* he endeavoured to lift it

(iii) The verb *dadāti,* to give, after an Inf, means "to let, to allow" and the verb *labhati,* to obtain, means "to be allowed" *tam paharitum na dassāmi,* I will not allow him to be struck, *gehabahi nikkhamitum alabhanto,* not being allowed to go out of the house ...

(iv) Verbs like *vattati,* to behove, to be fit, proper, and adjectives like *yutto,* having the same meaning, are much used with the Inf , in the case of vattati, the Instrumentive is used of the person who ought to do the act *ettha dāni mayā vasitum vattati,* it now behoves me to live here, it is used also impersonally *tam*

hantuṃ vaṭṭati the best is to kill him = it is proper *hi*, to kill him *L am kathituṃ na vuttaṃ* it is not proper to speak thus

(v) The indeclinables *labbhā* possible allowable and *sakkā* possible ible are used with the Inf *sakkā* is used much in the same way as *vaṭṭati* that is, actively or passively and often with the Inst of the person, the verb *hoti* frequently follows sakkā *sakkā hoti methunaṃ dhammaṃ paṭisevituṃ* it is possible to practise fornication *tasmiṃ ṭhāne na sakkā vasituṃ* it is impossible to live in this place *idaṃ na labbhā evaṃ kātuṃ* it is not possible to do it in this way

(vi) When *kāmo* wishing desirous is compounded with an Inf final *ṃ* of the Inf is dropped *devattā balikammaṃ kāretukāmo* wishing to make an offering to the god

618   THE GERUND

(1) The Gerund always denotes an action completed *before* another it may be translated by the word 'having' followed by a past participle as *gantvā* having gone or by the past tense followed by the conjunction and *gant ā* he went and___ ___, the gerund therefore, being very extensively used is the most common connective in Pali and practically does away with the Pali conjunction equivalent to the English and connecting two sentences *So taṃ ukkhipitvā gharaṃ netvā catudhā vibhajitvā dānādīni puññāni katvā yathākammaṃ gato*, he lifted it up, took it home divided into four parts *and*, practising alms-giving and other good deeds went according to his deeds

(ii) The word *va* (=eva) following a gerund, may be translated by "as soon as" *tam vacanam sutvā, va* as soon as he heard these words ‘ , so *vānaro, attano puttam disvā va*, the monkey, as soon as he saw his offspring .

(iii) The particle "*api*" coming after a gerund, may be translated by "although" *akataññū puggalo cakkavattirajjam datvā pi tosetum na sakkā*, an ungrateful man cannot be satisfied although he be given universal sovereignty

(iv) Before a gerund, *a* may be translated by "without" *papañcam akatvā*, without making delay =without any delay, *ekam pi akilametvā*, without harming even one person

(v) Some gerunds are used prepositionally, the principal of them are *paṭṭhāya*, since, beginning from, from, after, *sandhāya*, with reference to, concerning, *ārabbha*, concerning, with reference to, *siñcicca*, intentionally, *asallakkhetvā*, inadvertently, unawares, *nissāya, upanissāya*, on account of, through, near, *ādāya*, with, *paticca*, by, through, on account of, *thapetvā*, except, excepting

(vi) The Gerund may sometimes be translated by the present participle, *idha āgantvā aham coram passim*, coming here I saw the thief

(vii) The Gerund may have a passive signification. *corajeṭṭhakena gahetvā*, having been seized by the robber chief.

THE PARTICIPLES

619   *I The Present Participle*

(i) The Present Participle may generally be translated by "while, whilst," which sense is inherent in it, this participle always expresses contemporaneity of

action *attano gāmam gacchanto corāṭaviṁ patvā*, while
going to his village he came upon a forest inhabited
by thieves *tattha gantvā mātaram paṭijagganto nāsam
kappesi* he went and taking care of his mother took
up his abode there

(ii) It must be remembered that participles are of
the nature of adjectives (430) and must agree with the
word they qualify in the same way as adjectives *avīci-
cinīravaṁ gacchantā sattā ...* persons going to the
Avīci Hell *āgacchantam tam disvā pi* although he
saw him coming

(iii) The Present Participle is sometimes used
substantively and may be translated by ' he who
(does the action expressed by the verb) *idam, pana
paralokaṁ gacchantassa pātheyyaṁ bhavissati* but this
will be provisions for him who goes to the other world
*paralokaṁ gacchanto ekam kahāpanam pi ganet ā na
gacchati* he who goes to the other world does not take
even one farthing with him

(iv) The Present Participle may also sometimes be
translated by a conditional clause *tam labhanto jīvis-
sāmi alabhanto idh eva marissāmi* if I obtain her I
shall live if not in this very spot shall I die, *addha-
māsu sahassam labhanto upaṭṭhahissāmi deva* if I get
a thousand every fortnight I'll serve thee Lord
evaṁ karonto lacchasi akaronto na lacchasi, if you do
so you'll get it if not you will not get it

(v) The particle *pi* (= *api*) following a pres part
may be rendered by although *pitarā vāriyamāno
ti* although prevented by his father *tam apassanto
ti* although not seeing him

620   2 *The Past Participles*

(i) There are two Past Participles, the Perfect Active (231, 465) and the Passive Perfect (450, 'ff) .

(ii) The perfect active participle presents no difficulty whatever *so sīham ādinnavā*, he having captured the lion , *bhattam bhuttāvī*, having taken his meal

(iii) The passive perfect participle is very often used as a predicate instead of a finite verb (see Concord of Subject and Predicate 590), it can then be translated by a past tense

(iv) The P.P P of roots implying motion, and of transitive roots, takes an accusative , *sakanivāsam eva gato*, he went to his own place

(v) When the P P P is thus used predicatively, the verb "*hoti*," to be, is generally understood after it.

(vi) The *agent* of a P P P is as a rule put in the Instrumentive case *tayā pañham puṭṭham*, by her the question was asked = she asked the question , *sāsanam mayā likkhitam*, a letter has been written by me = I have, etc.

(vii) Not seldom the P P P may be translated by a pres participle *tato uppatito vijjullatā viya vijjotamāno paratīre aṭṭhāsi*, springing from there, he reached the other shore as a lightning flash.

621   3 *The Future Participle*

(i) The Future Participle (449) denotes that the agent *is about to* perform the action or undergo the state expressed by the root *raṭṭhā raṭṭham vicarissam*, I am going (= I am about to go) from kingdom to kingdom, *tam gantham racissam aham*, I am about to compose that book

(ii) It also shews purpose intention, as may be seen by the 2nd example in (i) above

(iii) It shews simple futurity — *naham puna up gg-sam gabbhaseyyam* I shall not be reborn again

6 – 4 The Future Passive Participle

(i) The Future Passive Participle conveys the idea of fitness, necessity obligation it denotes that what is expressed by the root *is to be* or *ught t l* or *is fit to be or must be done or undergone* — *i i i kattab bam kammam nitthitam* the work which was to be done by me is finished *sace so de cukl pchoti o deso sammajjitabl o* if the place be dirty it ought to be swept *na nava bhikkhu asanena paṭibāhetabbo* young monks should not be ousted from their seat

(ii) From the above examples it will be seen that the F P P must agree with the subject in gender case and number

(iii) It is much used impersonally *kinnu kattab-bam* what is to be done? *ettha ca imani sutthni das-setabbam* and in this connection these passages (from the Scriptures) should be pointed out — *imina nayena veditabbo* it must be understood in this way

(iv) It will be from the above examples remarked that the agent is put in the *Instrumentic e*

(v) *Bhavitabbam* used with the Inst of the thing or person is frequently used in the sense of it must be that one should or ought to — *majjhatten ena bhavitabbam* one should be indifferent to — *visavopi-taya etaya bhavitabbam*, this must have been mixed with poison

623.   (ix) SYNTAX OF INDECLINABLES

(i) The following are used correlatively

yathā, as . *tathā*, so, *yāva*, so long *tāva*, (that long = as long as yadā, when *tadā*, then, *yatttha*, where.. *tatth*a, there

(ii) *ca   ca*   , both. and, *so ca ahañ ca*, both he and I

vā   vā ,whether or   *bhāsati vā karoti vā*, whether he speaks or acts

pi   pi   , both   and   *siñcati pi siñcāpeti pi*, both sprinkles and causes to sprinkle

(iii) *ca ..ca .* , and *vā. vā*   when in a negative sentence, are equivalent to   neither .nor.

(iv) *ca* and *vā* used singly, never come at the beginning of a sentence

(v) *eva*, and, before a vowel *yeva*, is used to emphasize the idea expressed by a word, and may be translated by "very, just, quite, exactly, as soon as"   *idāni eva*, just now; *attano yeva*, one's very own   *Yeva* coming after a verb is not always easy to translate into English, but in the majority of cases, it may be rendered by "on, to go on, continue," etc . *kathenti yeva*, they went on talking

(v) *Yadi*, if, is used in conditional sentences with the Present, the Future, the Optative and the Conditional   *Yadi evam*, *yajj' evam* = if so, in that case , *vā vadi vā* = whether. or   , *gāme vā yadi v' āraññe*, whether in the village or in the forest.

Remark The syntax of the most important indeclinables has been given in "Syntax of Substantives"

6 4 *Direct and Indirect Narration*

(i) The oblique construction in Pali is expressed by placing the particle *iti* so thus after the words in the *direct* construction as they would stand in English that is at the end of the words quoted *kaham so tarahi ti pucchi* he asked Where is he now

(ii) *Iti* is generally abbreviated to *ti* and the last vowel of the quotation if short is lengthened before it *sadhū ti* he said very well'

(iii) Verbs of saying telling asking naming knowing thinking are generally used with *iti* those verbs may be

(1) Placed *after* the particle *iti* *te Sadhū ti valṇa* they said Very well

(2) *Before* the words quoted so *pucchi kiṁ jānāsi tvan ti* he asked What do you know ?

(3) The verb is frequently omitted altogether *māressāmi nan ti* (he thought or said) I ll kill him !

(iv) When *iti* or *ti* is followed by a vowel, sandhi takes place regularly *ti + evaṁ = iccevaṁ kvaci + iti = kvacīti*

(v) Often *iti* has the sense of because with the intention of shewing 'cause motive intention purpose *jīvituṁ asakkontā ti* because (we) are unable to make a living *makasaṁ paharissāmi ti pitu matthakaṁ dvidhā bhindi* intending to kill the mosquito he broke his father s head in two

625 INTERROGATION AND NEGATION

(i) The negative particle is *na* *tasmiṁ sare udakaṁ n' atthi* there is no water in this lake *na*

aññāsi, didst not thou know? *seṭṭhinā sadddim kāṭhe-
tum na sakkomi*, I am unable to speak with the banker

(ii) With an Optative, *na* is used in prohibition :
na hatthisālam gaccheyya, let him not go to the ele-
phant-shed

(iii) *Na* may form the first part of a compound
nāgamanam (= na + āgamanam), non-arrival ; *nabhik-
khu*, a non-priest = a layman

(iv) Two negatives make an affirmative *bherim
na na vādeyyā*, not that he may not beat the drum (he
may therefore beat it)

(v) *No* is also used in negation in the same way
as *na   no jānāli*, he does not know

(vi) *No* followed by *na* expresses a strong affirma-
tive   *no na dhameyya*, he should surely blow (the
conch), *no na ppahoti*, he is most certainly able

(iii) Interrogation is expressed by using interro-
gative adverbs or pronouns as *kasmā*, why ? wherefore ?
kissa, kena, why ? *ko*, who ? etc

(iii) Also by means of interrogative particles

(ix) *Api*, when used in interrogation, is always
placed first in the sentence   *Ap' āvuso amhākam
satthāram jānāsi*, do you, Sir, know our Teacher ?

(x) followed by *nu kho*, it expresses a very
emphatic interrogation   *Api nu kho-koci upaddavo
hoti*, well, have you any cause of distress?

(xi) *Nu*, I wonder ! Pray ? Nu, is often followed
by *kho   kīdiso nu kho paraloko*, I wonder what the
next world is like ? *corā nu atthi*, are there thieves ?

(xii) Preceded by *na*, it expresses emphatic interro-
gation   *na nu 'ham yodho*, am I not a warrior ?

(xiii) Interrogation is also expressed by placing the verb first in the sentence *socasi upāsaka* grievest thou kāyman ?

(xiv) Sometimes the mere tone of voice is sufficient to express interrogation *supaṁ labhi* didst thou get broth ?

INTERJECTIONS.

(i) The principal interjections are *hā* alas ! ah ! *handa* ! come ! *aṅga* ! indeed ' oh ! *bho* friend ! Sir ! I say ! *hare* sirrah ! *āma* yes ! truly ! indeed ' *aho*, alas ! oh ! (*cf* p 244)

(ii) *Bhaṇe* first pers sing Reflective, of bhanati, to say is used as an interjection with the meaning of to be sure ! I say there !

(iii) *Maññe* 1st pers sing Reflective of maññati to think is also used as an interjection in the sense of methinks ! I dare say ' I suppose '

CHAPTER XV
PROSODY

626 Prosody is that part of Grammar which treats of the laws of versification

A *gāthā* in Pāli poetry is a stanza

A *pāda* is the fourth part of a stanza, called also a quarter verse

A *vaṇṇa* is a syllable in a *pāda*

A short syllable is termed *lahu*

A long syllable is called *garu*

A foot is termed *gana*

627 The mark ⌣ represents a short syllable and the mark — a long syllable A foot containing two long syllables is termed *gā* that is *gu + ga* the initial syllable *ga* of the word *garu* being used to represent a

long syllable, a foot of two short syllables is termed *lā*,
that is *la + la*, the initial syllable of the word *lahu* be-
ing employed to represent a short syllable

628　The following are the four varieties of dis-syl-
labic foot

Syllables	Pāli	English
⏑ ⏑	*la la or lā*	Pyrrhic
—	*ga ga or gā*	Spondee .
⏑	*la ga*	Iambus
⏑	*ga la.*	Trochee

629. The eight-syllable feet, known in Pāli as the
aṭṭhagana are as follows

Syllables	Pāli designation.	English designation.
	ma	Molossus.
⏑ ⏑ ⏑	*na*	Tribrach
⏑ ⏑	*bha*	Dactyl
⏑	*ya*	Bacchic
⏑ ⏑	*ja*	Amphibrach
⏑ ⏑	*sa*	Anapaest
— ⏑	*ra*	Cretic
⏑	*ta*	Antibacchic

SHORT AND LONG SYLLABLES.

630　The short vowels in Pāli are *a, i, u*, the long
vowels are *ā, ī, ū, e, o*　When *a, i* or *u* is followed by
a double consonant, it is prosodically long　For ins-

tance the first as well as the second *a* in *cakkanti* is long because followed by *kk* and *nc* respectively. Before *niggahita* (ṁ) a short vowel is also always pronounced long. Thus in *saccaṁ* the *a* before *ṁ* is long. In poetry a naturally short vowel is occasionally lengthened and a naturally long one shortened to meet the exigencies of the metre. In order to make a short vowel long, the consonant following it is sometimes doubled.

VARIETIES OF METRES

631 There are three classes of metres termed **Sama**, **Addhasama** and **Visama**. When the syllables in all the pādas are exactly alike the metre is called **Sama**, when those in the first and third and those in the second and fourth pādas are alike it is termed **Addhasama** and when all the pādas or verses are different the metre is termed **Visama**.

1 THE SAMA CLASS

632 In gāthas of this class the syllables in each pāda may range from six up to twenty two. The names of the seventeen kinds of metre are as follows

Gāyatti	— 6 syllables	Sakkari	—14 syllables
Unhi	— 7	Atisakkari	—15
Anutthubhaṁ	— 8	Atthi	—16
Brahati	— 9	Atyatthi	—17
Panti	—10 ,	Dhuti	—18
Tutthubhaṁ	—11	Atidhuti	—19
Jagati	—12.	Kati	—20
Atijagati	—13 ,	Pakati	—21

Akati—22 syllables

633 These are again subdivided according to the kind of feet employed in each stanza as the four pādas are similar the scheme of only one pāda is given for each kind of metre

1 **Gāyatti**, having Pādas of *six* syllables. There
is one variety

    Tanumajjhā   ⏑ | ⏑

2 **Unhi**, having Pādas of *seven* syllables There
is one variety

    Kumāralalitā,   ⏑   ⏑ | ⏑ ⏑ - |

3. **Anutthubham,** having Pādas of *eight* syl-
lables. There are five divisions

    (i) *Citrapadā,*   ⏑ ⏑| ⏑ ⏑!
    (ii) *Vijjummālā,* | |
    (iii) *Mānavakam*   ⏑ ⏑| ⏑ |⏑
    (iv) *Sāmanikā,*   ⏑ |⏑   ⏑| ⏑
    (v) *Pāmānīkā,*   ⏑   ⏑| ⏑ |⏑

4 **Brahati**, having Pādas of *nine* syllables   There
are two varieties

    (i) *Halamukhī*   ⏑   ⏑ ⏑ ⏑|⏑ ⏑
    (ii) *Bhujagasusu*   ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑|

5 **Panti**, having Pādas of *ten* syllables   There
are seven varieties

    (i) *Suddhavirājitam,* |⏑ ⏑ |⏑   ⏑ |
    (ii) *Panavo,* |⏑ ⏑ ⏑|⏑
    (iii) *Rummavali,*   ⏑ ⏑| |⏑ ⏑
    (iv) *Mallā,* | ⏑ ⏑|⏑ ⏑   -
    (v) *Campakamālā*   ⏑ ⏑| |⏑ ⏑ |
    (vi) *Manoramā,*   ⏑ ⏑ ⏑| ⏑ |⏑   ⏑|
    (vii) *Ubbhāsakam,*   --   ⏑| | ⏑ |

6 **Tutthubham** having Pādas of *eleven* syllables
There are eleven varieties

    (i) *Upatthitā,*   — -- ⏑ |⏑ — ⏑ | ⏑   ⏑ | — ,
    (ii) *Indavajirā,*   — — ⏑ | — -- ⏑ | ⏑ — ⏑· | —
    (iii) *Upavajirā,*   ⏑   ⏑| — — ⏑   ⏑ — ⏑ | —

Remark When the quarter verses of *Indavajirā* and *upavajirā* are mixed together in a stanza in any order, the stanza is then called **Upajāti**

(iv) *Sumukkī*   ⏑⏑—⏑——|⏑——|——
(v) *Dodhakam*   —⏑⏑|—⏑⏑|—⏑⏑|——
(vi) *Sālinī*   ———|———|—⏑—|——
(vii) *Tatummissā*   ———|—⏑⏑|—⏑⏑|——

Remark There are pauses after the fourth and seventh syllables

(viii) *Surasasirī*   —⏑⏑ ——⏑⏑|—⏑—
(ix) *Rathoddhatā*   —⏑—|⏑⏑⏑|—⏑—|⏑—
(x) *Svāgatā*   —⏑—|⏑⏑⏑|——⏑|——
(xi) *Bhaddikā*   ⏑⏑⏑|⏑⏑⏑|—⏑⏑|—⏑—

7 Jagatī having Padas of *twelve* syllables. There are fourteen varieties

(i) *Tamsaṭṭhā*,   ⏑——|—⏑—|⏑⏑—|⏑—⏑
(ii) *Indavaṁsā*   —⏑—|—⏑⏑|⏑—⏑|—⏑—
(iii) *Toṭako*   ⏑⏑— ⏑⏑—|⏑⏑—|⏑⏑—
(iv) *Dutavilam
          bita*   ⏑⏑⏑|—⏑⏑|—⏑⏑|—⏑—
(v) *Puṭa*   ⏑⏑⏑|⏑⏑⏑|— |⏑——

Remark There are pauses after the fourth and twelfth syllables

(vi) *Kusumavicittā*
          ⏑⏑⏑|⏑——|⏑⏑—|⏑——

(vii) *Bhujaṅgappayāta*
          ⏑——|⏑——|⏑——|⏑——

(viii) *Piyamvadā* ⏑⏑—|⏑——|⏑⏑—|⏑——

(ix) *Lalitā*   —⏑—|—⏑⏑|⏑—⏑|—⏑—

(x) *Pamitakkharā*,
          ⏑⏑—|⏑—⏑|⏑⏑—|⏑⏑—

(xi) *Ujjalā*,   ◡◡◡ | ◡◡◡ | —◡◡ | —◡

(xii) *Vessadevī*,   — | — | ◡—— | ◡——

Remark There are pauses after the fifth and twelfth syllables.

(xiii) *Tāmarasam*

◡◡◡ | ◡—◡ | ◡—◡ | ◡——

(xiv) *Kamalā*,   ◡◡— | ◡—- | ◡◡— | ◡—

8 **Atijagati** having Pādas of *thirteen* syllables There are two varieties

(i) *Pahāsinī*,

———| ◡◡◡ | ◡—◡ | —◡— |

Remark There are pauses after the third and thirteenth syllables

(ii) *Rucirā*,

◡—◡ | —◡◡ | ◡◡— | ◡—◡ |

N B There are pauses after the fourth and thirteenth syllables

9 **Sakkari,** having Pādas of *fourteen* syllables There are three varieties

(i) *Aparājitā*,

◡◡◡ | ◡◡◡ | —◡— | ◡◡— | ◡

Remark. There are pauses after seventh and fourteenth syllables

(ii) *Pharanakalika,*

◡◡◡ | ◡◡◡ | —◡◡ | ◡◡◡ | ◡—

Remark There are pauses after the seventh and fourteenth syllables

(iii) *Vasantatilakā,*

——◡ | —◡◡ | ◡—◡ | ◡—◡ | ——

10 **Atisakkarī,** having Padas of *fifteen* syllables
There are four varieties

, (i) *Sasikalā*
⌣⌣⌣ | ⌣⌣⌣ | ⌣⌣⌣ ⌣⌣⌣ | ⌣⌣—

(ii) *Maṇigunanikaro*
⌣⌣⌣ | ⌣⌣⌣ ⌣⌣⌣ | ⌣⌣⌣ ⌣⌣—

Remark There are pauses after the eighth and
fifteenth syllables

(iii) *Malinī*
⌣⌣⌣ | ⌣⌣⌣ | — — — | — ⌣ — — | ⌣ — —

Remark There is a pause after the eighth syllable

(iv) *Pabhaddakaṁ*
⌣⌣—⌣⌣ | — ⌣ ⌣ ⌣ | ⌣ ⌣ — ⌣ | — ⌣ —

11 **Atthi** having Padas of *sixteen* syllables   There
is one variety

Panini
⌣⌣⌣ | ⌣ — ⌣ | — ⌣ ⌣ ⌣ | ⌣ — ⌣ ⌣ | — ⌣ — | —

12 **Atyatthi** having Padas of *seventeen* syllables
There are three varieties

(i) *Sikharinī*
⌣ — — | — — — | ⌣ ⌣ ⌣ | ⌣ ⌣ — | ⌣ ⌣ — | ⌣ —

Remark There are pauses after the sixth and seven-
teenth syllables

(ii) *Harinī*
⌣⌣⌣ | ⌣⌣ — | — — — | — ⌣ — | ⌣ ⌣ — | ⌣ —

Remark There are pauses after the sixth tenth and
seventeeth syllables

(iii) *Mandakkantā*
— — — | — ⌣ ⌣ | ⌣ ⌣ ⌣ | — — ⌣ | — — ⌣ | — —

Remark There are pauses after the fourth tenth
and seventeenth syllables

13 **Dhuti**, having Pādas of *eighteen* syllables.
There is one variety

Kusumitalalātāvellitā,

⸺⸺⸺| ⸺⸺◡ | ◡◡◡ | ◡⸺⸺ | ◡⸺⸺ | ◡⸺ ·
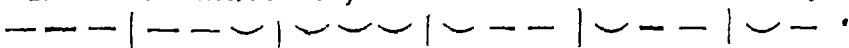
14 **Atidhuti**, having Pādas of *nineteen* syllables.
There are two varieties

(1) *Meghavipphujjitā*,

◡⸺⸺ | ⸺⸺⸺ | ◡◡◡ | ◡◡⸺ | ⸺⸺◡ |
⸺⸺◡ | ⸺
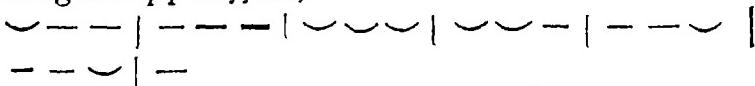
Remark There are pauses after sixth, thirteenth
and nineteenth syllables

(11) *Saddūlavikkīlitī*,

⸺⸺⸺ | ◡◡⸺ | ◡⸺◡ | ◡◡⸺ | ⸺   ◡ |
⸺⸺◡ | ⸺

Remark There are pauses after the twelfth and
nineteenth syllables

15 **Kati**, having Pādas of *twenty* syllables   There
is one variety

Vutta,

⸺◡ | ◡⸺◡ | ⸺◡⸺ | ◡⸺◡ | ⸺◡ |
◡   ◡ | ⸺◡
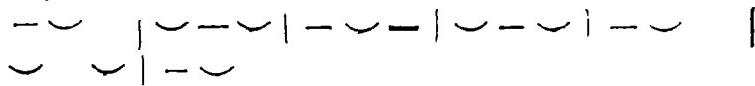
16 **Pakati**, having Pādas of *twenty-one* syllables.
There is one variety

Saddharā,

⸺⸺⸺ | ⸺◡⸺ | ⸺◡◡ | ◡◡◡ | ◡⸺⸺ |
◡ ⸺ | ◡ ⸺

17 **Akati**, having Pādas of *twenty-two* syllables
There is one variety

Bhaddaka,

◡◡ | ◡ | ◡◡◡◡ | ⸺◡⸺ | ◡◡◡ |
◡ | ◡◡◡ | ⸺
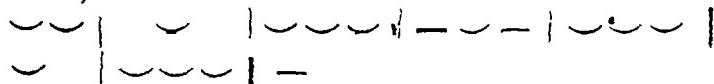
2 THE ADDHASAMA CLASS

634 In the Addhasama class of metres the first and the third and the second and fourth padas are similar The following table shews eleven kinds of metres that come under this head —

Name of metre	Odd quarter verses 1st—3rd	Even quarter verses 2nd—4th
Upacitta	o o - o o o o o	o o o o o o
Ratamajjhā	o o - o o - o o	o o o o o o o o
Vegavati	o o o o o o	o o o o o o
Bhaddavirūpā	o o o o	o o o o
Ketumati	o o o o o	o o o o o o
Akhyānikā	o o o o	o o o o o
Viparītapubbā	o o o o o	o o o o
Harinaplutā	o o o o o o o	o o o o o o o o
Aparavatta	o o o o o o o	o o o o o o o o
Pubbitaggu	o o o o o o o	o o o o o o o o
Yavadikamati	o o o o o o	- o o o o o o

Remark The Aparavatta corresponds to the Vatta Jati explained, referred to lower down

3. THE VISAMA CLASS

635 The Padas in this division of verses are all dissimilar Under this head comes the metre known as

the **vatta,** the heroic measure of Pāli literature, eight syllables being employed in each pāda, the first and last syllables therein being free, that this, à short or long syllable may be optionally used in those sylla- bles   The syllables between the first and last, form two seat, having three syllables in each seat or foot In the first seat in all the quarters, any foot may be employed except a *Tribrach* and an *Anapaest,* that is- to say, three short syllables (◡ ◡ ◡) or two short and one long (◡ ◡ —) must not be used   In the second seat of the first and third quarters; **any** foot may be used, but in the second seat of the second and fourth quarters only **va** (Bacchic) or **ja** (amphibrach) (i e , ◡   or ◡   ◡) must be employed   It should be noted, however, that the **vatta proper** has **ja** in the *second* seat of both the second and the fourth pādas

Remark   The sign ◡ means, that the syllable may optionally be *short* or *long*

636   (1) *Vatta proper*

Free		1st seat			2nd seat.			Free
1st pāda	◡	◡	◡	◡	◡	◡	◡	◡
2nd ,,	◡	◡	◡	◡	◡	—	◡	◡
3rd ,,	◡	◡	◡	◡	◡	◡	◡	◡
4th ,,	◡	◡	◡	◡	◡	—	◡	◡

637   Sometimes the Gāthā contains six Pādas — the fifth following the rule for the first and third, the sixth that for the second and fourth

638 Besides the Vatta Proper above shewn, there are eight kinds of *vatta* metres

(ii) Viparita }P 1 & 3 ≍ | ≍ ⌣ ≍ ⌣ | ⌣ ⌣ ⌣ | ≍
      pathyāvatta }P 2 & 4 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍

(iii) Capalāvat }P 1 & 3 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍
       ta }P 2 & 4 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍

(iv) Na Vipu- }P 1 & 3 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍
      lā }P 2 & 4 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍

(v) Vipulā of }P 1 & 3 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍
     Setava }P 2 & 4 : ≍ | ≍ ≍ ≍ | ⌣ ⌣ ≍ | ≍

(vi) Vipulā of }P 1 & 3 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍
      Piṅgala }P 2 & 4 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ≍ | ≍

This Metre (vi) is also called *Pathyāvatta*

(vii) Bha Vi }P 1 & 3 : ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍
      pulā }P 2 & 4 : ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍

(viii) Ra Vipu- }P 1 & 3 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍
        lā }P 2 & 4 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍

(ix) Ta Vipu }P 1 & 3 : ≍ | ≍ ≍ ≍ | ⌣ ⌣ ⌣ | ≍
      lā }P 2 & 4 ≍ | ≍ ≍ ≍ | ⌣ ⌣ ≍ | ≍

639   JĀTI STANZAS.

640 Besides the metres noted above, there are some that are regulated by time (kala) Such metres are termed Jāti They are of three kinds —

                    (a) Ariyā
                    (b) Vetāliya
            and (c) Mattāsamaka

641 In the first of these the Ariyā, the first two pādas or half a gāthā contain seven and a half feet, in

the even, that is, the second, fourth, and sixth feet any of the following, namely, **Ba, Ja, Sa, Gā**, or four short syllables may be employed, but Ja must not be used in the odd feet, that is, in the first, third and fifth. The sixth foot may be **Ja**, or four short syllables The second half stanza must fulfil the same conditions It is necesr sary to observe that in the jāti metre a foot consists of foui syllabic instants, the time taken up in pronouncing a short syllable being taken as an instant of time, thus a long syllable being taken equal to two short ones, each foot used in the Ariyā is equal to four syllabic instants   The following is an illustration of an Ariyā stanza :

	1st Foot.	2nd	3rd	4th	5th	6th	7th	½ foot.
First half stanza	- -	∪ ∪ ∪ ∪	- -	∪ ∪ -	-	∪ - ∪	- ∪ ∪	-
Second half stanza	∪ ∪ -	- -	- -	- -	- -	∪	- -	-

642. The Vetāliya is so formed that it usually consists of fourteen syllabic instants in the odd quarters and sixteen in the even, while the Mattāsamaka consists of sixteen syllabic instants in each quarter   The metres of the Jāti class furnish many varieties, but it is not within the scope of this woik to treat of them in detail. As, however, the Vetāliya is of rather frequent occurrence, we give below the scheme of it.   Each pāda is divided into *three* seats, the 1st seat in the 1st and 3rd pādas must have six syllabic instants, the 1st seat of the 2nd and 4th pādas must contain *eight* syllabic instants, the 2nd seat must be a Cretic foot and the 3rd an Iambic foot .

VETĀLĪYA

No. of syllabic instants	1st seat	2nd seat Cretic	3rd seat Iambus
1st Pada 6	six syllabic instants	— ◡ —	◡ —
2nd 8	eight ,	— ◡ —	◡ —
3rd 6	six	— ◡ —	◡ —
4th 8	eight ,	— ◡ —	◡ —

Remarks (a) The above is a perfect Vetālīya In the 3rd seat, the following feet may be found instead of the Iambus

$$\begin{array}{ll} ◡\ ◡ & \text{pyrrhic} \\ —\ — & \text{spondee} \\ ◡\ -\ — & \text{bacchic} \\ ◡\ -\ ◡ & \text{amphibrac} \end{array}$$

(b) The sign of the long syllable (—) must be counted as 2, since it is equal to *two* short syllables

FINIS.